THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

AUGUST 1912

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HIS EXCELLENCY M. AUGUSTE GERARD, FRENCH AMBASSADOR TO JAPAN.

Son Excellence M. Auguste Gérard, Ambassadeur français. Der franzoesische Gesandte.

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THE JAPAN MAGAZINE

VOLUME THREE AUGUST, 1912 NUMBER FOUR

THE FRENCH EMBASSY IN TOKYO

By "J"

FRANCE, though long powerful in India and one time influential in Siam, seems to have made little effort to open up intercourse with Japan and the Far East. During the period when Spain and Portugal, Holland and England, were exploiting the treasures of Nippon, France was passing through a state of monarchical declension and the rise of great ministers such as Sully, Richelieu and Colbert. The reign of Henry IV (1598-1610) had been given to improving the condition of the French people and healing the wounds inflicted by forty years of bloodshed and devastation; but just when he was on the point of humbling the haughty house of Austria and establishing a policy of arbitration in place of war, he was assassinated. Under the regency of his widow, Maria de Medici, disorders were renewed; and during the reign of Louis XIII Richelieu was too busy with European politics to give attention to the interests of foreign commerce. Unfortunately the young king, Louis XIV, proved too fond of war and involved the nation in vast outlay; but when the great financier, Colbert, took in hand the management of affairs, he rehabilitated the deranged finances of France, and even projected an expedition to Japan, upon which he counted for a goodly supply of gold and silver and for other advantages. Accordingly a French East India Company was established and great preparations made for opening up trade with the Far East. Caron, who had been in the service of the Dutch East India Company in Japan, and who, therefore, knew all the ins and outs of trade in these parts, was placed at the head of the proposed expedition, and furnished with a letter from Louis XIV to the ruler of Japan, which had been prepared under the direction of Caron, and in which the bearer was given the position of one of high rank, much higher than he occupied under the Dutch. But for reasons that have not been explained, the expedition fell through and the elaborate plans were never carried into execution.

Subsequently we do not hear of any effort to establish intercourse with Japan until 1843 when a French ship touched at the Liu Chiu Islands; and three years later another French ship entered the harbor of Nagasaki to ask for food and water, and to present a petition to the governor asking kind treatment for shipwrecked nationals on the coasts of Japan. To this communication the Japanese authorities made no reply. In 1859 Nagasaki was again visited by a

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French admiral for the purpose of opening intercourse, but the *bugyo* had the strange ship surrounded by warboats, and the French left without accomplishing their mission. Eight years later a French warship called at Hakodate, Shimoda and Nagasaki bent upon the same mission as the former ships. This was the frigate 'Cleopatra,' which, with a small corvette, came into Nagasaki harbor under Admiral Cecille and demanded the same treatment by way of treaty, that had been accorded the American, Commodore Perry. This happened on the 28th of July shortly after the departure of the American squadron. Again the visitors were surrounded by warjunks; but determining to adopt Perry's plan, the French ship sailed up to Tokyo Bay and convinced the authorities that France also had great warships and must be treated, as the Americans, with all due respect. Consequently after much negotiation, on the 4th of October, a treaty similar to that conceded Commodore Perry, was signed in favor of France, at the instigation of Baron Gros, who had been commissioned to represent France. In October, 1859, arrived in Yedo the first Resident Minister of France, Duchesne de Bellecourt, who was honoured by an audience with the Shogun. He was succeeded three years later by M. Léon Roches, one of the ablest ministers France has ever had in Japan. The tenure of M. Roches happened in that trying period of strong anti-foreign agitation in Japan, and the French legation no less than others had to be on guard against danger. In 1863 the Tokugawa government seems to have repented of its concessions to foreigners. The ports opened were declared closed and the various *daimyo* were warned to prevent foreign ships from passing along or through coastal waters. Accordingly on the 26th of May, as a French warship was passing through the straits of Shimonoseki, she was fired upon by the forts in charge of the men of Choshu. The ship withdrew to consider duly how to deal with the insult; and returned later in company with ships representing other nations, when an international demonstration was made, the Shimonoseki forts bombarded and demolished, the clans fleeing in hot retreat. Needless to say the Choshu clans had no personal enmity against France; they were merely carrying out the policy of the Bakufu; but their action got the nation into international *hot water*, and Japan had to pay a heavy indemnity. The Bakufu finally agreed to open the country to foreign commerce and offer accomodation for foreign ships at certain ports.

From this time onward the relations between France and Japan have continued to be of the most amiable nature. The French Minister, M. Roches, had able contemporaries in the British and the German Ministers in Yedo, and often there was some degree of spirit and rivalry, in which France lost nothing. Indeed the French Minister succeeded in so ingratiating himself with the Yedo authorities that he was greatly trusted and taken much into the confidence of the nation. So much so that Shibata Kanetada, the Bakufu Minister for Foreign Affairs, was despatched to Paris to make a survey of conditions and to engage French officers and experts for the establishment of a military system in Japan. The fact that Japan at that time decided to adopt the French system, can only be accounted for by the powerful influence of the French Minister in Yedo, though no doubt Japan had heard much of French military prowess. The great Japanese statesman, while in Paris, had the honor of reviewing the troops of Napoleon III, and was much impressed with the efficiency and personnel of the French army. On returning to Japan, Shibata Kanetada brought with him, not only French army officers, but the famous expert who established the Yokosuka naval station, and laid the foundation of modern warship construction in Japan.

During the troubles that arose at the time of the Restoration in Japan the French Embassy for the most part sided with the Bakufu; and at one time the Shogunate had in mind the advisability of utilizing French ships and troops to maintain its position against the Imperial

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forces. But Kurimoto, the Japanese Minister in Paris, being a man of great political insight and acumen, saw at once the danger of establishing a precedent of foreign interference in Japanese affairs, and persuaded the authorities to decline the offer. In the various encounters that took place between the forces of the Shogun and the Imperial army, it is said that French officers were, nevertheless, seen assisting on the side of the Shogunate. The cause was lost, however, and the Imperial rule finally and permanently established.

In 1868 the new French Minister, M. Maxime Outrey, arrived in Tokyo, and continued to occupy the French legation for the next five years. During this period the Franco-Prussian war broke out, when Japan announced an attitude of strict neutrality. As France was worsted in the conflict, Japan, which had been following the French military system up to this time, now lost confidence in it, and inclined more to the German system. Consequently the French style of uniform and French methods generally began to disappear from the Japanese army, though most of us can see traces of them still. In 1872 Compt de Berthemy came as French Minister to Japan, and reported the appointment of Marshal MacMahon as President of France. Again in 1876 there was a change at the French Legation, Tokyo, when M. de Geofroy became Minister and Envoy Extraordinary. During the period of negotiation for treaty revision in 1882 the then representative of France, M. Guillaume de Roquette, attended the conferences and successfully concluded an agreement similar to those with other nations. This treaty was revised in 1900, when France conceded to Japan her rights of extraterritoriality. Subsequently a Franco-Japanese Convention was agreed upon and relations between the two countries have continued most amicable. When Russia and Germany intervened to exclude Japan from the Liaotung Peninsula in 1895, France was obliged to follow suit, but Japan quite realized the awkward position in which France was placed by her relations with Russia and Germany, and has long ago forgiven what could not be helped.

From the beginning of Japan's formal intercourse with European nations, France has exercised considerable influence on education in this country. Reference has already been made to the work of French engineers such as M. Verny in establishing the Yokosuka Navy Yard, and in organizing Japan's military system. The influence which the celebrated French expert, M. Bertin, has had on Japanese shipbuilding is beyond estimate, and subsequently his valuable influence was continued as attaché at the French Legation. In compiling her legal codes, too, Japan has been greatly indebted to Frenchmen, notably to that fine jurist, M. Boissonnade de Fontarabie, who drafted the Japanese code of criminal procedure on the basis of the Code Napoleon, with modifications suggested by native customs. On account of his vast learning and nobility of character, M. Boissonnade de Fontarabie was one of the most admired subjects of France that ever lived in Japan. His many years of devoted service in the cause of the nation are deeply appreciated. During his long sojourn in the country he made a close study of the people and understood the Japanese to a degree beyond most foreigners. The office in which he labored during his arduous duties in compilation of the new criminal code was next door to the Metropolitan Police Station; and the great jurist and lover of humanity was vexed in soul as he listened from day to day to the screams of prisoners put to the torture to extract confessions; for the crude methods of the old days were then in use by the police in dealing with criminals. M. Boissonnade de Fontarabie could no longer put up with these inhuman methods, and was ready to resign rather than incorporate them in the new criminal codes of Japan. His influence had the desired effect and the new codes were compiled on the same basis in this respect as the codes of France. To this great Frenchman the unfortunate criminals of this country owe their escape from cruel and inhuman treatment!

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In the realm of modern art also Japan has been much under the influence of France, especially in the department of painting. At first the young artists of Japan were more inclined to influences from Italy ; but after the war with China, when two of our artists, Messrs. Kuroda and Kume, returned from France, where they had been studying under modern French masters, their impressionistic work in purple attracted so much attention in Japan that the French school soon came into the ascendant. These artists were the first to introduce the nude into Japanese art ; and when Kuroda sent his picture of a lady dressing her hair before a glass to the fourth exhibition of Fine Arts in Tokyo, it was the first nude figure ever exhibited as a picture in Japan, and attracted wide attention. From this time many Japanese artists began to proceed to Paris to study under French masters. Such experts with the brush as Nakamura Fusetsu, Fujishima Takeji and Kanokogi Takeshiro are pupils of the French, and good examples of what that country has done to modernize Japanese art. In fact Japan owes her present development in oil painting to the artists of France.

To what extent France has influenced Japanese literature it would not be easy to estimate, but there is no doubt that it has been considerable. The influence of French literature on Japanese civilization has been even greater than on Japanese literature. When Nakae Chomin translated Rosseau's works into Japanese at the beginning of the Meiji era, they had an important influence on Japanese ideas of freedom and politics generally. Morita Shigen's translations from Victor Hugo had also a widespread influence on Japanese life and thought. Indeed space would fail to mention all the translations from French literature, that have overspread Japan and set our people thinking. It is to this influence, to some extent, that much of modern Japanese literature owes its strong naturalistic tendency. To Professor Appert, instructor in law in the Imperial University, Japan also owes much. His writings on old Japan and on things Japanese generally have benefited the country. Professor Fardel of the Tokyo Higher Commercial School has also been a long and faithful friend of Japan, likewise Professor Jacoulet of the Tokyo School of Foreign Languages. The professor of French Literature in the Tokyo Imperial University, and Professor Beuff of the Morning Star School, have done much to extend the influence of French thought in Japan. Professor Arrivet of the First High School and Professor Jury of the Kyoto High School, have also been means of conferring much benefit on Japanese education. Japan has received much help from the many French missionaries and merchants sojourning in the country but space forbids to do more than acknowledge with gratitude all that they have done to help Japan.

In 1906 the French Legation in Tokyo was raised to the dignity of an Embassy since which time His Excellency M. Gérard has continued to represent France with increasing popularity. The French Ambassador takes an enthusiastic interest in the influence his country exercises in Japan, and offers prizes for the study of the French language in the Foreign Language School, Tokyo. His Excellency M. Auguste Gérard was born in 1852 ; and after passing the College of Pedagogy in Paris, entered the Foreign Office in 1880, where he was Chief of the Press Bureau, but was transferred to Washington as Second Secretary in 1881. Later he occupied the important position of Private Secretary to the Foreign Minister and Premier, Gambetta. Subsequently M. Gérard became First Secretary of Legation at Madrid and in 1884 held the same office at Berne. He became a Councillor at Rome in 1885 and Envoy to Montenegro in 1889. M. Gérard went to Brazil in 1890, and was promoted to Peking in 1893. He was transferred to the same position at Brussels in 1899, and became France's first Ambassador to Japan in 1906, the first appointee, M. Raindre having been unable to come. M. Gerard is a Commander of the Order of the Legion of Honor, and from the Emperor of Japan received the Grand Cordon of the Rising Sun and Paulownia, upon the conclusion of the Franco-Japanese Agreement in 1907.

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THE MAIN GATEWAY, THE FRENCH EMBASSY. *Porte Cochère. Haupt Eingang.*

THE FRENCH EMBASSY, TOKYO. *L'ambassade française. Die französische Gesandtschaft.*

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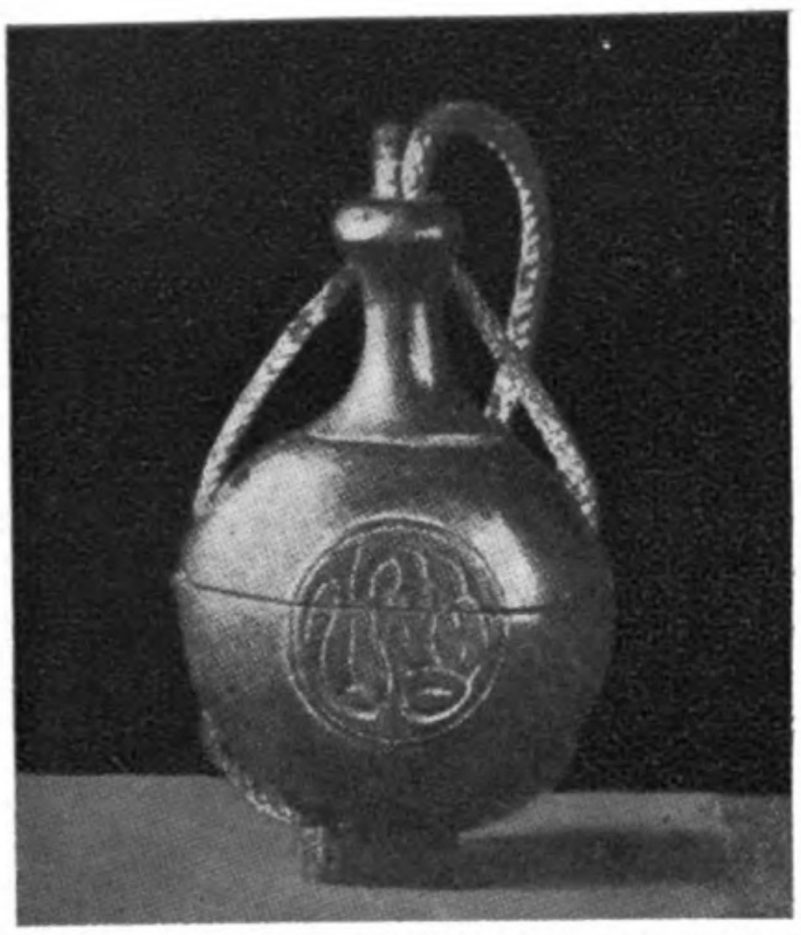
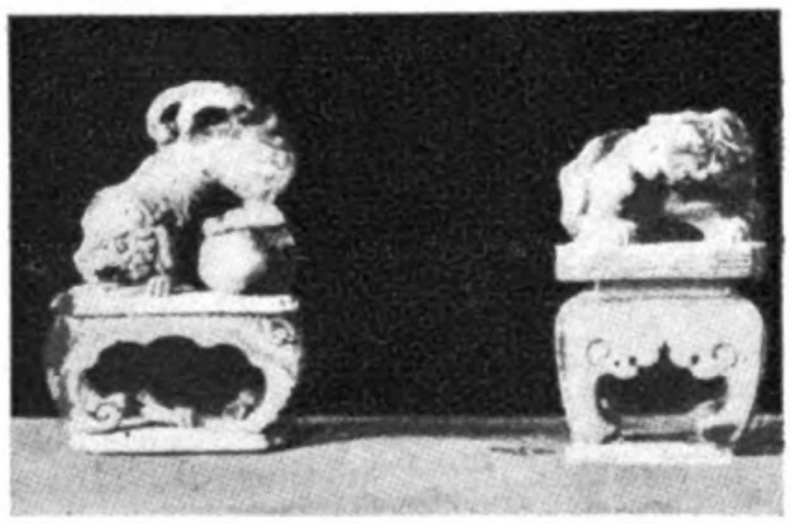
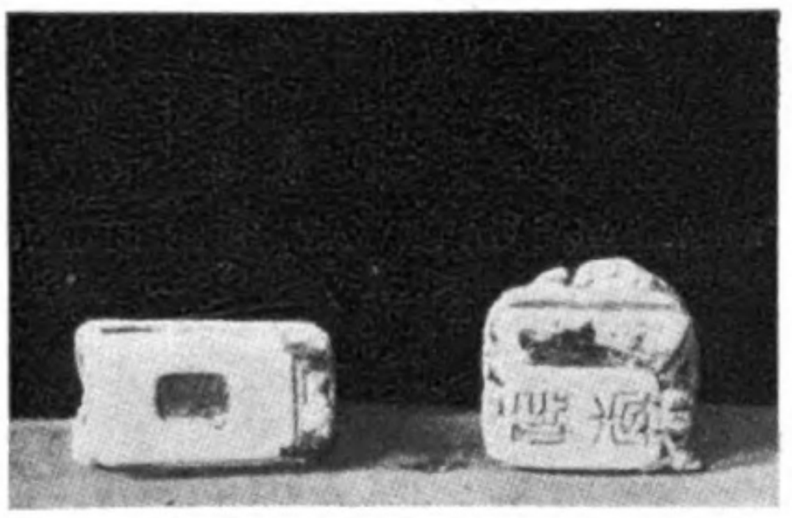


BOXES CONTAINING BOTH WAX AND SEALS.

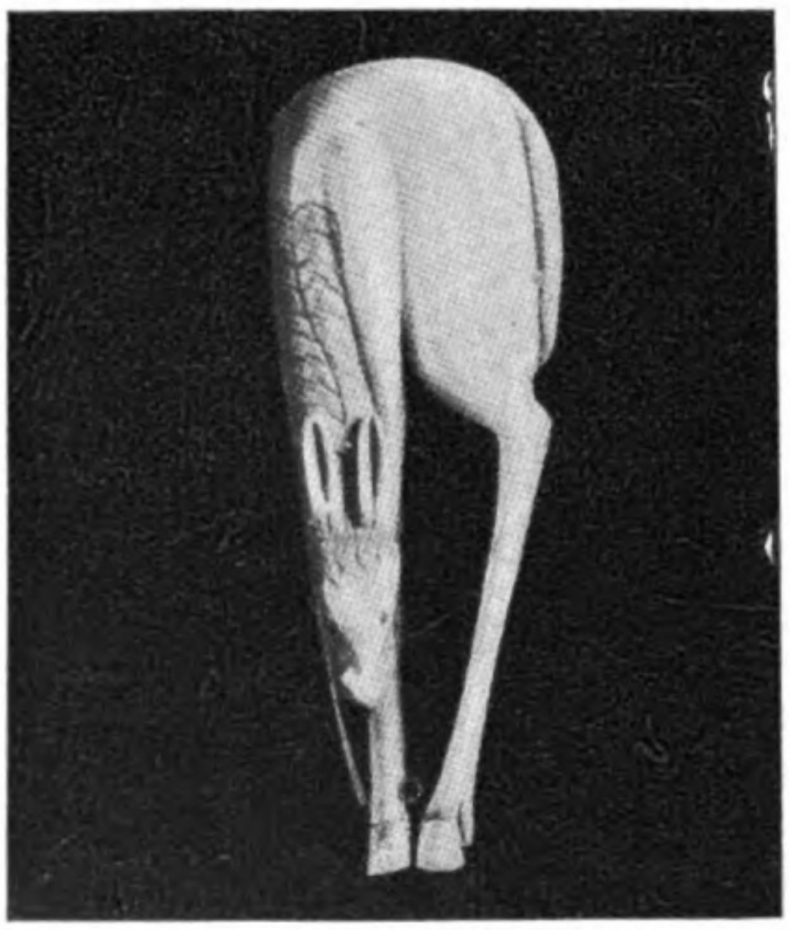


SEALS



FACES OF SEALS

SEAL WITH BASE



HORSE WITHOUT SEAL

Evolution d'art Japonais. *Entwicklung der Japanischen Kunst.*

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EVOLUTION IN JAPANESE ART

EVEN the most ardent evolutionist, we presume, will admit that in nature spontaneous generation is probably impossible; and nowhere is this more apparent than in the history of art, especially the art of a people so imitative as the Japanese. But in the evolution of Japanese art one detects in this respect a distinguishing virtue; for, while most of the art of the West is based on imitations of the past, Japanese art has reached most of its achievements through hints from nature herself. Of course, in art as in other things, the old contention must be maintained that nothing is absolutely original. And so while giving the Japanese artist credit for all the inspiration he has shown himself capable of drawing from nature, we are at the same time bound to recognize the fact that in the evolution of art on Japanese soil there are evident traces of valuable suggestion from Korean, Chinese, and even Indian sources. One cannot always be quite sure as to the origin of the naturalistic base, but usually there is no doubt as to what is obviously of native origin.

It is important to bear in mind that for centuries Japanese artists were so shackled by the conventions of the Chinese schools that almost every germ of original development seemed utterly sterilized. But the apparently innate love of nature, so universal among the Japanese, in time wooed the artistic genius of the nation; and by the time we come to the Ukiyoē and the Shijo schools of painting, the imitated conventions of the Tosa and Kano painters are being supplemented by something akin to nature and to life. As some of these transitions between schools were hardly gradual enough to be quite natural, they must be ascribed more to a change of taste or a return to nature, rather than to the process of evolution. It is true that taste may be regarded as more of an accident than a growth; like fashion, it receives its impulse from individuals, and has effects naturally immediate and arbitrary. This process does, no doubt, betray itself in the history of Japanese art. But after alien influences had been fully assimilated or rejected, there is an insistent return to nature wherein the artist has his eye on the object, and reveals an unconscious and imperceptible change under the influence of a new master; and this change can only be called evolution.

The traces of evolution in Japanese art can best be studied in the realm of applied design, rather than in the less definite region of pictorial art as such; for, in objects of general use, one can notice the various stages of the evolving idea more in detail than one can in the pictorial factor in art. Among the familiar objects more numerous and convenient for such observation must be reckoned the *netsuke*, which one sees everywhere throughout the country, some specimens of which go back to the very beginnings of art.

It will be noticed that many of these *netsuke*, especially the very early ones, are carved in such a form as to be able to stand alone. At first sight it is difficult to see what point of utility was to be gained by making, in this form, an ornament that was simply intended to hang from the *obi* to prevent tobacco pouches, pipe cases, purses, or *inro*, from slipping through. Nor does the *netsuke* acquire any particular aesthetic advantage from this self-balancing capability. Yet one must conclude that the makers of *netsuke* did not give their works this standing capacity without some good reason, either from experience or under the influence of tradition. Now, such a question may find its solution in the conclusion that

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the *netsuke*, as we know it, is *an evolution from the native seal*, used for signing all documents requiring a personal signature. These *han*, or seals, have been carried by all Japanese from remote periods, either depending from the girdle or in a case. In fact one of the earliest objects history mentions is the *hi-uchi-buku*, a bag for necessities that had to be kept handy. One of the hourly necessities in Japan has always been the *han*, as may be learned from the biography of Kato Kiyomasa, a celebrated warrior of Hidêyoshi. The artistic genius of the nation soon perceived that instead of carrying a bag, it would be more becoming and convenient to keep it in place with a toggle, and the seal, naturally from its size and shape, offered every facility for this purpose. At first a toggle was a piece of wood at the end of a string to keep fish from slipping off; or to keep it from slipping through the fingers while being carried. This in time evolved into the *netsuke* of the girdle. It was quite natural, therefore, to hit upon the idea of carrying the seal-bag in the same way, and to use the seal itself for a toggle. It is known that a toggle pure and simple always had holes through the center from bottom to top, for the cord; but it is further noticeable that some of the earlier *netsuke* have no such holes through them, the cord being attached to a loop or other opening protruding like an ear on the object itself. This goes to prove that the earlier use of the *netsuke* was as a toggle and seal combined; for if a cord passed through the bottom, as in the case of a toggle, the article could not be used as a seal, as the cord would obliterate the stamp or character carved on the bottom for making the impression on the paper. Moreover, there are examples of seals which later came to be used for *netsuke*, or toggles, only. And the reason is that the hole bored through them partly destroyed the ideographs on the face, so that the seal could not be used for its original purpose. Now this has a very important bearing on the evolution and history of Japanese art; for if the *netsuke* was a seal before it became a toggle, then the seal belongs to a period anterior to the appearance of the *netsuke*, and we must look for its origin to a time vastly antecedent to its later use. When we remember that the *netsuke* goes back to a very remote period of Japanese history, we can only conclude that the *han*, representing a period still more remote, indicates that Japanese civilization had reached a high state of development at a period much further back than the seventh century, a conviction confirmed by some of the almost prehistoric articles preserved in the *Shoso-in* at Nara.

The above idea is still further borne out if we reason inductively; for, as a matter of fact, we find seals numerously used as *netsuke*, most of them being carved of wood or ivory in the shape of men or animals, which nearly always stand on a pedestal, the bottom of which is a seal. It seems evident, then, that the root-idea of the *netsuke* was that it should stand; and this must have been suggested by the fact that it was a seal requiring a flat base, before it came to be used as a *netsuke* in the *obi*. Else what was the object of having a pedestal on the seal and a capacity for balancing in the *netsuke*? The making of seals is quite a prominent profession in Japan, as it was in China long before it came to Japan; and when the maker goes about his work, he always has in mind the idea of a flat surface at the bottom for the seal, before he thinks anything about the figure the upper part is to assume. The ideographs, however, are not engraved on the bottom until the figures have been carved above; and then when the seal has been selected and purchased by some customer, the name of the purchaser is engraved on the flat surface at the bottom. Seals are among the more important objects of personal property: in fact more important for one's identity than one's signature; for in old Japan you might imitate a man's signature with impunity, but not his seal. Seals are regarded as precious heirlooms to be handed on from father to son, the latter often using the same name as the father, especially

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in business; but if not, the ideographs were planed off and the new name engraved in place of them. In time, of course, the pedestal would be all planed off, and then the seal would be fit for nothing but a *netsuke*; and if it was a piece of carving in ivory or precious stone, by some famous maker, as is often the case, it would certainly be used as an ornament, the *netsuke* being the most likely use. For this reason we find that some of the pedestals of seals were made removable, so as to be taken off and other names put on, as necessary or desired, the two parts being held together by a cord. This is the theory held, and very skilfully expounded, by Mr. Walter J. Behrens, Member of the Japan Society of London, to whom the writer is chiefly indebted for many of the ideas herein set forth.

If then there is anything in what has been said it lends an added interest and significance to the process of evolution in Japánese art; for seals, as has already been suggested, are among the oldest products of human art and may be regarded as almost prehistoric. And indeed it is more likely to be so in a country where writing was not known and signatures impossible until the coming of the Chinese ideography. We are assured by Egyptologists that Sargon of Akkad, who flourished B. C. 3,800, had finely cut seals, and that the Akkadians of even earlier times, also had seals. The latter have been regarded by some scholars as the ancestors of the Chinese. There is no doubt that the Japanese idea of seals came from China. Dr. A. H. Sayce, who visited Japan some time ago, one of the greatest living Assyriologists, found in Japanese art some traces of Egyptian influence. The idea or the germ, not only of the art represented in the single object under review, but in all oriental art, may have traveled across the continent of Asia through the age-long periods of evolution and reached its present achievement at its terminus on the shores of Nippon. It is a question whether the achievements of Japan in developing the conceptions underlying Asiatic art, are not the climax. Of course there are magnificent eras of evolution and achievement in India and China, but Japanese art has a conception and suggestiveness more rich and yet more delicate in its divine intuition than any of the sources of its origins. Japan has always not only *adopted* but *adapted* the suggestions she has received from other lands, and nowhere is this more true than in Japanese later art and literature. Her life, and numerous of her ideals, she has inherited from Asia; but what she has made out of these, including her art, are truly Japanese. The present momentous influx of western thought and civiliza ion is disturbing the native ideals, and shaking confidence in the old achievements; but after the period of assimilation has passed, Japan will rise, as she did from the flood of Chinese and Indian suggestion long ago, a new and regenerated nation, with an art and civilization, let us hope, with the virtues of all and the evil of none.

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SUMMERING BY SUBTERRANEAN FIRES

By DR. J. INGRAM BRYAN

THE foot of a volcano, or thereabouts, is not perhaps what most people would choose as an ideal location for a summer retreat; but the charm of Asama never seems to lose its fascination for the numbers that annually frequent its vicinity to escape from the hot weather, and to have entrancing views of nature. Not only for the resident of Japan, but for the tourist also, Asama has an enduring attraction. Few travellers touring the isles of Nippon can resist the desire to see, if not ascend, the magnificent cone of mighty Mount Asama. It is not only one of the small number of the world's volcanoes easy of access, but one whose awful workings may be viewed with comparative safety. Since the accident last year in which several persons were killed, or wounded, by an explosion from Asama, there is not the same confidence as to immunity from danger in making the ascent of the volcano; but with due caution as to conditions prevailing in the crater, it is probable that one can climb the mountain and view the glistening mass of primeval fire as safely to-day as at any time hitherto.

The vast cone of Asama towers in solitary grandeur over the province of Shinano in Central Japan, attaining a height of some nine thousand feet; and from its enormous crater, more than three quarters of a mile in circumference, immeasurable volumes of sulphurous fumes, ever changing in the sunlight to every hue, from crystal to ebony, ceaselessly ascend with subterranean rumblings and bomb-like detonations that compel every ear within twelve miles of it to pause and hearken. Even now as one writes, seated under a delightful arbour of larches and maples, spending the Japanese summer with a private view of Asama, over a distance of some five miles its cavernous monotone thunders in the ears like the roar of a thousand express trains; and as one sometimes looks up with irrepressible alarm, it is only in time to catch a glimpse of the lurid glow of its abysmal fires against the dark, tornado-like mass arising from its spacious orifice.

A railway journey of about six hours from Tokyo brings the traveller to the little village of Karuizawa, some five or six miles, as the crow flies, from the base of Asama. During the last hour by rail the train accomplishes a most interesting and picturesque ascent up a steep grade, by the Abt system, through no less than twenty-six tunnels of varying lengths, between which one is afforded delightful views of sinuous ravines and pine-clad mountains, with here and there a wildly dashing cataract leaping by some piny knoll. Complaint used to be made of the unpleasantly close air of the tunnels, not unmixed with locomotive fumes, but this has all been replaced during the last few months by an electric railway system, for which the many travellers in this direction will doubtless be grateful. Just before reaching the first tunnel there is to be had a charming view of the beautiful *Myogisan*, with its mysterious array of rocky pinnacles and natural arches, flashing in the sunlight or slumberously embowered in mists. Upon emerging from the last tunnel the train stops at Karuizawa station, a short distance from which lies the tiny village along the foothills; while directly above looms the great cone of Asama, hugged by evening vapours or hurling endless shafts of coppery-hued lights into the blue sky. At the station *jinrikishas* are waiting to take one to one of the several good hotels, or to one's own summer cottage, as the case may be.

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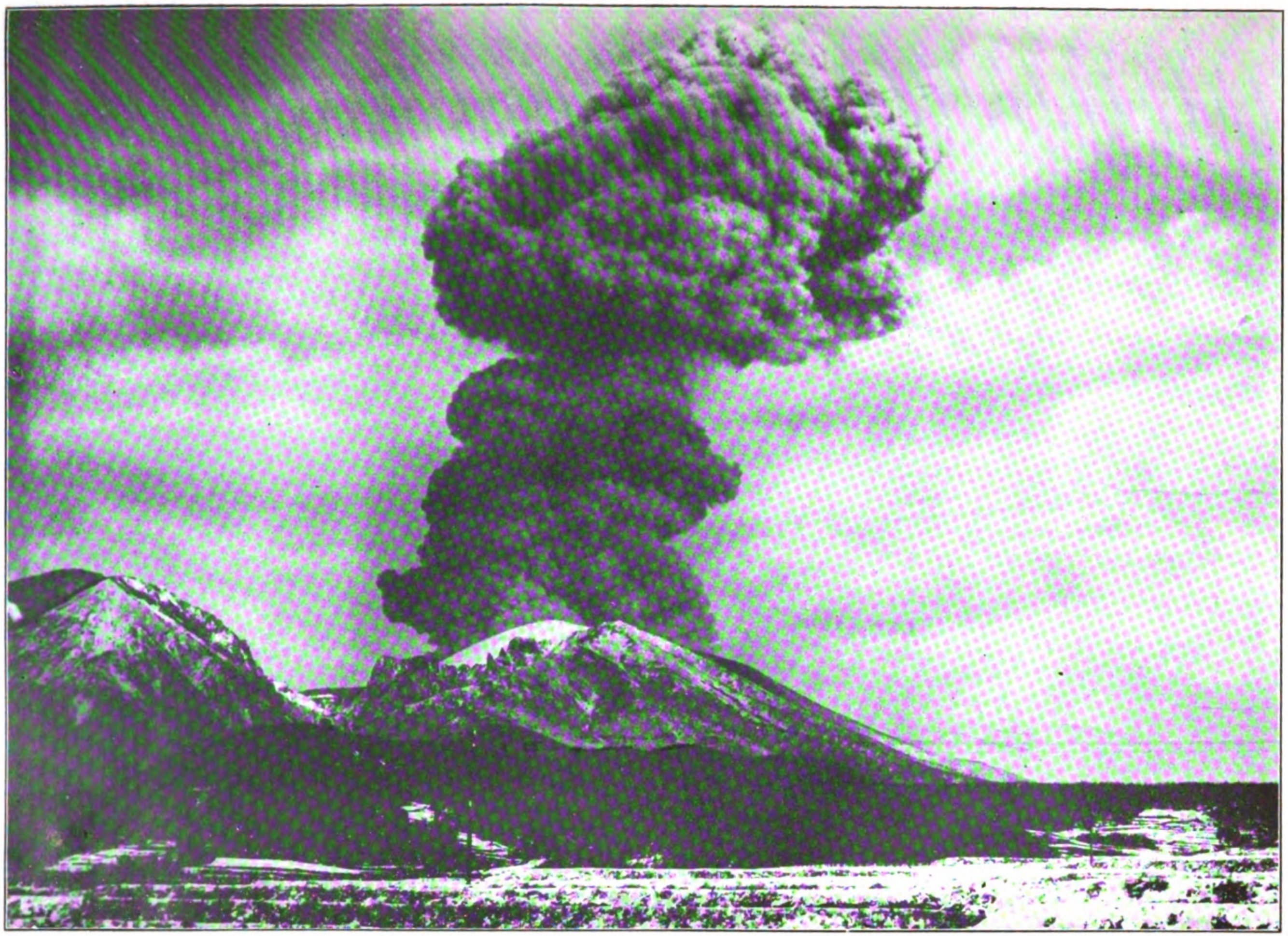

ASAMA IN WINTER. *Asama en hiver.*

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A MASNIFICENT PUFF AS WE NEAR THE SUMMIT. *Une belle colonne de fumée à notre arrivée. Eine herrliche Rauch-wolke bricht hervor.*

THOUGH THE TUNNELS. *Par les tunnels. Durch den Schacht.*

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If one wishes to witness the igneous processes within the vast crater one should make the ascent by night, leaving the village at dusk and reaching the summit in time to see the action of the crater while the sky is still dark, and afterwards gaining a fine view of the sunrise from the top—one of the most sublime panoramas nature offers to the eastern traveller. Still better will it be, if the climber can persuade his guide to set out for the mountain at about twelve o'clock, noon, reaching the base at about four o'clock, where lunch is eaten and the ascent made in the three hours between then and dark, the time being cool, and delightful views possible all the way to the crater. By adopting this plan one has the advantage of being able to climb in daylight, see the sunset, and, after spending a couple of hours viewing the crater, leave the summit about ten o'clock and get home about two in the morning, with plenty of time left for a sleep that will leave no traces of the unusual exertion of the trip.

In making the ascent from Karuizawa one has a choice of two ways of reaching the base of the mountain, one by way of the regular road, making a trip of some eight miles, and the other and more pleasant way through Kosê which takes one through a delightful wood and over picturesque hills. If one takes the regular road the first few miles of the way are traversed on pack-horses—a strange shaggy type of the equine variety—led by native *betto ;* and as the party proceeds in file along the winding path at night, the dim, red light of the Japanese lanterns lends a fairy-like weirdness to the scene. In going by way of Kosê the journey is made in daylight and the night experience is enjoyed on the way back. Upon reaching the foot of the cone the horses are abandoned and the party proceeds to lay in a substantial meal before beginning the climb. After a rest of half an hour or so, the ascent begins.

For the first few hundred yards the grade is pleasant; and then one suddenly comes upon the greater acclivity. Having negotiated this first sharp ascent in some five minutes or so, the grade again moderates and the climb is not very difficult. If the weather be clear, one has magnificent views all up along the gigantic slope. At this elevation the air begins to be crisp and bracing; and occasional whiffs of fetid exhalation remind one that the crater is not now hopelessly far away. As the altitude still further increases, one is sometimes enveloped in sufficient fog to sweeten the atmosphere. Another thousand feet and the shoulder of the cone is reached. All the way one hears ominous sounds and sees fine bursts from the crater. Below, there are glimpses of the green world now being left behind, with nothing on every side but scoriæ and bolts hurled forth by Jupiter, or is it Vulcan? On the left is to be had a glimpse of the immense lava beds, than which there is nothing more suggestive of madly crushing and merciless desolation.

As one approaches the lip of the crater the explosive thunder that sometimes assails the ear, is deafening and sufficient to incite horror in even the boldest. Should this continue it is wiser to halt and await the intentions of Vulcan. Now is the time when the party will be glad that it has taken with it some foreigner who knows the mountain. One is often surprised to see how many strangers there are who come to Karuizawa and set off for the volcano at the mercy of native guides, without ever asking a word of advice from the many old Asama climbers spending the summer in the village. It is more than half the delight of the trip to go with one who knows the *secrets ;* and it is also a better guarantee of safety. Some time ago a party of Americans who arrived in the village on their way to Asama, started off with some coolies for the summit; and when half way up, the volcano began to emit threatening sounds; whereupon the coolies fled panic-stricken, helter skelter, down the slope, leaving the party to come down alone, without accomplishing the main purpose of the excursion.

Sometimes as one approaches the edge of the crater frequent puffs of

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noxious vapor sweep down upon the party, throwing all upon their faces, with handkerchiefs stuffed into their mouths; but the wind soon carries it away, and then one rises up and persists until the inner lip is reached. It is impossible adequately to express what one feels, or even what one sees, upon looking into the awful crater of Asama. Indeed one is prone to fancy that it is the imagination rather than the actual eye, which conjures up this vast circular opening six hundred feet deep in the body of the earth, through which the fiery heart of the world seems to be panting and belching its immeasurable emotion. The perpendicular, and in places slightly overhanging, walls of the crater are burnt to the colour of crusted wounds that still gape and yawn; while colossal masses of terrible gas mount and roll furiously in spiral columns from the abysmal outlet, and from the unfathomable rifts along the crater sides. For a time these dark masses are too opaque to afford any view of the fiery mass within the orifice, and at times they obscure one's hope of ever seeing the fire at all; while as one waits with anxious patience for the earnestly coveted glimpse, the huge fragments of loose lava and shattered igneous rock lying around in wild profusion, remind the enthusiast of the fate that any moment might overtake him. However, if one knows the mountain, one knows where to go; and awaiting the great moment of vision will prove neither hopeless nor too long.

The experiences that some foreign residents of Japan have had in viewing the crater of Asama have been thrilling in the extreme. A resident of Tokyo sometime ago, had quite a remarkable experience in dodging shots from the forts of Vulcan. A little more energetic than the other members of his party, he had reached the summit before them, and, with an umbrella over his head to keep off the smiting sun, he lay down on the edge of the crater to await his companions. Wearied with the exertion of the climb, he soon fell into a doze, and was presumably aleep, when something caused him to awake suddenly and sit up, feeling that he had been disturbed by some mysterious and extraordinary occurrence. He could not at first divine the cause of his discomposure, but there was dust in plenty on his clothes and he found himself rubbing it from his eyes. As he swiftly collected himself, a few yards from his head there dropped down softly in the ashes and scoiæ a stone chip of some eight or ten pounds in weight, scattering the loose dust into clouds. Seizing his umbrella more firmly, he arose like a flash, and unconsciously holding the umbrella over his head for protection, speedily fled down the path to save himself from the pieces of rock that were falling on all sides. This experience, however, was mild and even amusing, compared with what befell a party who went up Asama during the summer of 1911.

This party consisted chiefly of foreigners—missionaries and others,—with a considerable number of Japanese, the latter being attracted especially at that season as it was the time of the *Bon* festival. It is said that there were about eighty persons on the mountain at the time. The party had just got nicely settled on the shoulder of the crater, and began to proceed with refreshments, when a sudden and awful report came from the heart of the crater. They had only time to rise, when a shower of red-hot rocks began to descend among and upon them. Some of the missiles were driven to such a height by the explosion that they appeared like falling stars in their wild descent. Certain of the rocks projected were of such a size that as they came nearer the earth in their return they grew larger and larger to the eye, and when they alighted, tearing up the ground like an explosion of dynamite, were one hundred or more pounds in weight. One of these huge ejections, after striking the earth, rolled over the leg of an American gentleman who was fleeing with the crowd, crushed it to a pulp and left the poor man lying on the hot stones that were scattered everywhere about. Those of his friends who were not disabled themselves,

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READY TO START FOR ASAMA. *Prêts à Monter á Asama. Zum Aufbruch bereit.*

AN ATTEMPT TO DESCEND INTO THE CRATER. *Decente au cratère.* *Abstieg in den Krater.*

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CREVICE IN THE CRATER SIDE. *Crevasse dans le coté du Cratère. Riss in der Kraterwand.*

LIP OF THE CRATER. *Une partie du Cratère. Die Kraterwand.*

ASAMA FROM ATAGO. *Asama ou d' Atago. Asama von Atago aus.*

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returned and endeavored to carry him to a place of safety; and though they succeeded in doing so with great difficulty, his life could not be saved, and he died in a few hours. Others of the party were more or less wounded, but finally recovered. Three Japanese were killed at the same time. A policeman who was peering into the crater at the moment of the erruption had a small splinter of rock driven through his head, and fell dead on the spot. The work of removing the dying and wounded demanded no small degree of heroism, as the fiery missiles were still coming out, and the rescue had to be accomplished in the face of infernal bombardment. But the brave fellows proved equal to the emergency, some of them, themselves suffering agonies from wounds and shock, carrying the disabled on their backs to places out of the range of fire. Of all the experiences that foreigners have had with Asama, this has been the only fatal one; and fortunately such accidents are not frequent on Asama. With due precaution the volcano may be viewed with comparative safety.

Let us fancy for a moment that we are now on the edge of the crater. What is the vision that arises, and what the experience that comes? Lest we share the unhappy fate above related, we retire into one of the deep rifts that radiate from the circumference of the great orifice, where, sheltered from the chill wind and the fetid odour, we try to enjoy breakfast in peace. From the walls of this crevice steam is perpetually hissing, and now and then spurting; but happily there is room enough to avoid it. The greenhorns are afraid, but the oldtimers pay no attention to it.

Presently the whole mouth of the rift opening into the crater lights up with an awful and lurid glow, and the mountain moans as though the igneous heart of the globe were about to ooze out upon us. Vast cloud-masses of vapour above, shine with all the glory of an opal sunset, and the whistling, siren sound, broken by frequent detonations, is as the rush of myriad hurricanes. As our momentary fear begins to dissipate, we scramble nearer the crater. The immense columns of illuminated vapour whirl and sway from side to side of the abysmal opening, and through the interstices we behold a huge mass of glowing, molten lava, an incandescent bed having the appearance of a white-hot mass of anthracite after the gas has burnt off. Huge cracks and quivering fissures seem to worm their sinuous way across the face of it in all directions, and through these, fumes and steam from the boiling oceans of the under-world roar and thunder in frantic efforts to escape.

As one now feels oneself, for the first time, the veriest mite, and gazes helplessly at this convincing suggestion of cosmic origin—this eternal fire unkindled by the hand of man, it is impossible to resist the emotion of repellant awe that takes possession of the senses, a natural aversion to the primeval nature whence we sprung, and an inclination to the faith that is supernatural. Yet one can to some extent understand the undying fascination that this terrible exhibition of nature's pent-up forces exercises over the minds of the numbers that yearly come here to pay homage to *Fudo*, the great god of fire; nor can one forbear a pang of pity for the deluded ones who here find relief from the responsibilities of existence by hurling themselves into this, the most gruesome and cruel of all crematoria.

With a long drawn sigh of relief we now turn away from the moanings, coughings, and sneezings of this voracious abyss of vitreous fire, entertaining a justifiable desire to forget for a moment if possible such a symbol of merciless power and merciless pain, and to gaze instead on the manifold emblems of love and beauty that surround it, deliberately unmindful of how closely and even harmoniously lie the paradoxes of life.

The sun of dawn is now peeping over the cloud-bank's brim into depths of illimitable blue, and the panorama is one of the most extensive and altogether æsthetically satisfying that human eye can desire or heart conceive. To the northward stretch the beautiful Kotsukê mountains, the fair Kagi-san shimmering above the range in golden radiance, and beyond is the distant sea. The white, uneven lines of the Hida, with many a silent peak of silver, sweep the sky southwest; and due south looms up the matchless vision of the Koshu group, with Fujiyama's opal crown peering triumphant above all. We will not break the spell nor mar the vision by turning again to witness once more the passionate glow of *Fudo's* wrath or the poluting vapor-columns behind us; so we hasten away from the murmur of sullen and sinister unrest out into the beauty and quietude of normal existence, and are soon once more on the level of ordinary humanity, wending our way homeward through endless undulating meadows of wild bloom.

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WHAT BUDDHISM HAS DONE FOR JAPAN

II

HOW Buddhism has left its mark on *Japanese food* and the habits of the table, would in itself be an interesting subject to explore. The widespread prejudice against fish and animal food in times of mourning is, of course, due to Buddhist influence. The teaching of this religion with regard to the sacredness of life did much to render societies for the prevention of cruelty to animals unnecessary, but it created a dislike of animal foods of all kinds and lent impetus to a vegetarian diet. This tendency is now disappearing before the influx of western thought; for the Japanese are a very practical people, and it is now expense rather than religion, that deters them from indulging more freely in meat. The custom is growing, however, and the butcher shops of Japanese cities are everywhere increasing, though we are not yet sufficiently advanced to have a meat trust.

Another innovation introduced by Buddhism was the practice of *cremation*. It is interesting to note that a custom which Japan has used for more than a thousand years, is now being gradually adopted in Europe in the interests of science and sanitation. It of course prevailed among the Hindoos of India before the Buddhists brought it to Japan.

Upon our family customs and relationships the influence of Buddhism has not been less pronounced than in other particulars. One of these customs peculiar to Buddhist teaching is that of *abdication*, or *inkyo*, as we call it. According to this custom, when the elder son comes of age, the father retires in his favour, gives the management of affairs into his hands, and gives himself up to ease and meditation for the rest of his natural life. This custom was found very plausable for political reasons in getting an Emperor off the Throne, and was therefore frequently abused, many of the ancient rulers being caused to go *inkyo*, retire from the world and give themselves up to religion and good works. Under the feudal system the custom began to prevail quite universally in Japan, especially among the *daimyos*, where youth was essential for the strenuousness of war and the settlement of disputes. Among the generality of the people, however, the idea remained as religious and ascetic as it was originally intended to be: it was a real retirement from the material concerns, for a time of meditation on higher things, in declining years. For had not Buddha said that a man should not give his whole life to the world; but the latter days of it to spiritual enlightenment? A word which represented the idea is *nyūdō*; and this word was often misapplied to an attitude of religious devotees who all the while were deeply absorbed in mundane things. With the introduction of European ideas of life the custom of abdication is weakening, the time set for it growing later and later, and in many cases it never seems to take effect at all.

The Buddhist idea of the *extinction of desire* was often misunderstood and in this way had a somewhat deleterious effect upon Japanese social life by the cramping and even the annihilation of natural affection. Some got the idea that in order to win salvation they must leave father and mother, husband or wife, abandon all natural affection, and make a pilgrim's progress toward the better land. In the history of Japan it was often actually the case that men of education and refinement *did* abandon the claims of natural duty and give themselves up to religious meditation with a zeal and devotion even more conspicuous than anything to be noted

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among the married zealots of Christian countries, who mistook Christ's meaning in this connection. Human nature happily proved too sane and strong for such an interpretation of true religion, and in time the difficulty righted itself. In this respect Confucianism had a powerful effect in bringing about a balance; since it strongly inculcated filial piety as an essential virtue.

The *esoteric aspects* of Buddhism, too, influenced Japanese life and thought profoundly; for not only in religion, but in every art,—poetry, music, porcelain making, fencing, and even in cookery,—there is something of esotericism. The famous musician of old Japan alone knew the secret of his melody. When he was compelled to retire from the world, he imparted the secret to a novice with whom it remained till, in turn, he too had to pass way and hand on the wand to another. This custom of *hiden* (secret tradition) and *hijitsu* (secret art) as well as of *okugi* (inner mysteries) connected with almost every undertaking, were not essentially mysterious, though they had something about them well worthy of inquiry. *Hiden* meant simply the secret knowledge of how to manipulate anything. This the artist discovers after teaching and long practice. In this way, for example, he alone is able to produce a certain combination of colours, or a certain shade of blue. He may preserve it as a valuable secret, and impart it only to a few of his pupils. In flower arrangement it meant simply how to manage the blossoms so as to keep them fresh for a long time. In fencing it meant how to manipulate the sword so as to achieve the method that experience has proved to be the best. The development of the custom cannot be wondered at when, with no machines and modern methods, the possession of a secret way to excellence became a valuable asset, for pecuniary reasons if for no others. As a matter of fact every great artist has his *hiden*, or secret which no one can successfully steal or imitate. But it is possible for him to impart some of it, if not all, to those willing to devote to it the same attention as that which won it for himself.

These various species of esoterics were not so imaginary as some might suppose; nor were they altogether isolated from Buddhist influence and teaching, as others might mistakenly think. The great achievement, whatever it was, came from the *mental training of the Buddhist religion.* For instance, time and again men have been known to study the art of sword-practice with great teachers, win a high place as experts with the weapon, but still, somehow, be unable to reach the perfection of the master. The pupil has absorbed all that the master can impart to him by word of mouth and by example and practice, but there is yet lacking the supreme effect. Now, do what he will, neither the teacher, nor the pupil, can bridge the gulf between the art of the master and that of the pupil. Well, the teacher advises the pupil to go to the Buddhist priest and have his mind trained. The priest sets him to mental training for reaching Nirvana. After seven or eight years of earnest application his mind is cleared of the entanglements that muddled it until they are completely dissolved. He now sees the world as it really is. In this state of mind the difficulties he formerly experienced in swordsmanship seemed all at once to melt away. And this is the experience of many, not only in fencing, but in all other arts.

Now what is the secret? *It is said to depend on getting the mind into a state of free action, wherein it is independent of mechanical calculations.* This is what is meant by *okugi.* The question is, "what is the secret of *okugi*?" Take for example, the pupil of the fencing master. First he learns all the formulæ necessary to sword-practice: the deportment of the body, the handling of the weapon, the elementary principles of attack and defence. By dint of hard practice these elementary principles are mastered, and then the pupil is ready to turn his attention to the higher secrets of the art. But, as a rule, self-consciousness keeps the beginner's mind on the movements of

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his own body; but after some time his mind becomes gradually fixed on the sword of his opponent, and unconsciously he adjusts his own weapon to the movement of that in the hand of his antagonist. Practice, however, leads him at last to deflect his eye from the sword to the eye of his opponent; and when he reaches this point of efficiency he will have mastered the difficult habit of forgetting his own personality. By simply watching the eye he can detect and anticipate every movement of his adversary. And so in proportion as he is able to dispense with the time given to conscious adjustment, his own movement will become more agile and nimble, until he is in possession of all the necessary adroitness of perception and dexterity of motion. Thus we see that *the whole progress consisted in the succession of transformations of conscious exertion to unconscious or automatic movement.* This means that the highest attainment depends on getting all the necessary habits so automatic that the actor is left in undisturbed tranquility of mind. Should the mind be pre-occupied with risks or fear of consequences or even with desire for fame or applause, the power to excel will be destroyed. The power to expel what causes this fatal disturbance of the mind is what Buddhism has given to Japan. The Zen sect lays great stress on this form of mental culture, and the results have been eminently satisfactory. It is for this reason that men of culture and refinement have always been drawn to Buddhism, not to say anything of its influence on men of skill.

As this is one of the most valuable effects that Buddhism has had upon the mind of Japan, we venture upon a quotation from one of the great Buddhist teachers, Takuan, a priest who lived nearly 300 hundred years ago. Writing to Yagiu Munenori, a famous fencing-master of the day, the priest says: "For example, in your art of swordsmanship, if, at the moment you see your adversary's weapon approaching you, you think to parry it, your mind would be detained on the sword, and, thus losing your own action, you would be unable to avoid his thrust. This is called 'Dwelling Mind.' But on the other hand, if, though seeing the approaching weapon, you do not let your mind *dwell* on it, nor think of striking him in return, but, without the slightest deliberation or a moment's hesitation, you throw yourself upon your opponent at the very moment when you see him raise his sword, you would be able to wrest it from his hand and use it against himself. This is what in *Zen Shiu* we call 'taking a man's sword to pierce him.' Whether you act upon the defensive or offensive, let not your mind dwell upon anything, neither upon your opponent nor upon your sword. Although, for a beginner, it will be necessary to have the consciousness of his own self well within himself, you must not let your mind rest on any one particular thing. Your own experience must have taught you that the moment you think of your sword, or of anything whatever, you are practically impotent. This 'Dwelling Mind' is called a 'Delusion' in Buddhism. . . . . Again, suppose you have to face ten enemies at the same time. If you engage them as they come, and dispose of them one by one, without concentrating your mind upon anything, you will be able to meet them all with perfect ease. But, on the contrary, if you think on any one of them in particular, you will be at a disadvantage with the next. You know the image of Kwannon with one thousand hands. If she should think of a thing to be done by one of her hands, what could the remaining 999 hands do at the same moment? This image is intended to teach people that the reason she is able to bless *all* at the same time is because of the fact that she is not thinking of any one, but has attained the state of mental tranquility and calm."

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HONMONJI TEMPLE.

REV. GOYU MORITA, CHIEF PRIEST.

DR. MURAKAMI, A NOTED BUDDHIST, PROFESSOR AT THE INPERIAL UNIVERSITY.

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A SWEET SPRING OF OLD. *Printemps à Kioto l'ancienne capitale.* ***Fruehling in der alten Haupstadt, Kyoto.***

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SWEET SPRING OF OLD

By HOJO ODANI

Momoshi no
  Ōmiya-bito wa
Itoma are ya,
  Sakura kazashite
  Kyō mo kurashitsu.

Languid lords and ladies fair,
  Fingers filled with cherry bloom,
While away occasion rare:
  One more day of joy consume!

This ancient Japanese poem invites us, and let us follow, to a sweet spring day of old Japan. It takes us far away from the noise and bustle of modern cities and the vying commercialism of to-day, to the old city of Kyoto in the blessed Heian era, more than a thousand years ago. Fair indeed was that ancient city in those now far distant days, Kyoto the cynosure of all eyes. On all sides sweetly environed by ever-green hills soaring away into mountains, hills not choked with lava but mantled with wild flowers, cutting an undulating outline against a sky of brightest blue, stood the old city, then the joy of all Japan. The ever-famous Kamo curved in crystal clearness gracefully through the center, while its numerous tributaries wandered hither and thither through other thoroughfares, imparting a pleasant coolness even in the heat of the humid summer.

And the natural beauty of the situation was enhanced by the art of the city plan and the magnificence of the buildings. Clean and straight were the streets, most of them parallel and crossing at right angles, the more common buildings here and there relieved by splendid temples, hoary monasteries and solemn cemeteries. And from the ever-green heights overlooking the city peeped out many-storeyed pagodas and wide-eved shrines. In the very heart of the enchanted capital, where all arteries of life and interest met, rose the Imperial Palace, its picturesque gate facing each of the grand avenues of approach. Here was the civil, military, and ecclesiastical center of the Empire, the consummation of government and religion, of art and literature, of manners and etiquette.

To this center of the nation's life were sent the sons of noblemen from the remotest corners of the Empire, that they might receive an appropriate education, learning the arts of reading and writing from the priests, the art of war from the heroes of the time, etiquette and the secret of a peaceful life from the nobles of the Court. Priests and pilgrims too thronged here from all parts of the country, in order to pray at the famous temples and worship at the ancient shrines of the Holy City, sometimes remaining for study in the larger monasteries under sainted teachers of the day, and in turn to be revered themselves on going home, as holy men who had drunk at the very fountainhead of faith and light.

The more humble people who could not afford the luxury of going to see the capital, flocked to hear the marvellous tales of their more fortunate neighbours, as they came home and tried to describe the glory of the temples, the number of the pagodas, the rustling silks of the Court nobles and the gorgeous splendor of the Imperial processions. Nor did the local folk, with open mouths and wondering eyes, fail to hear the marvels of the Emperor's fête on the Kamo river. Quite beyond their utmost imagination were the word-pictures of multicolored Imperial boats gliding smoothly under the cool shade of the willows, with their burden of poets and musicians and "languid lords and ladies fair."

From this center of national light radiated the eternal brilliancy of literature; for here dwelt the poets, novelists, and historians who wrote the greater portion of our classics. It was a time when the lords and ladies of literary genius were the most favoured members of the Court. It was a period, too,

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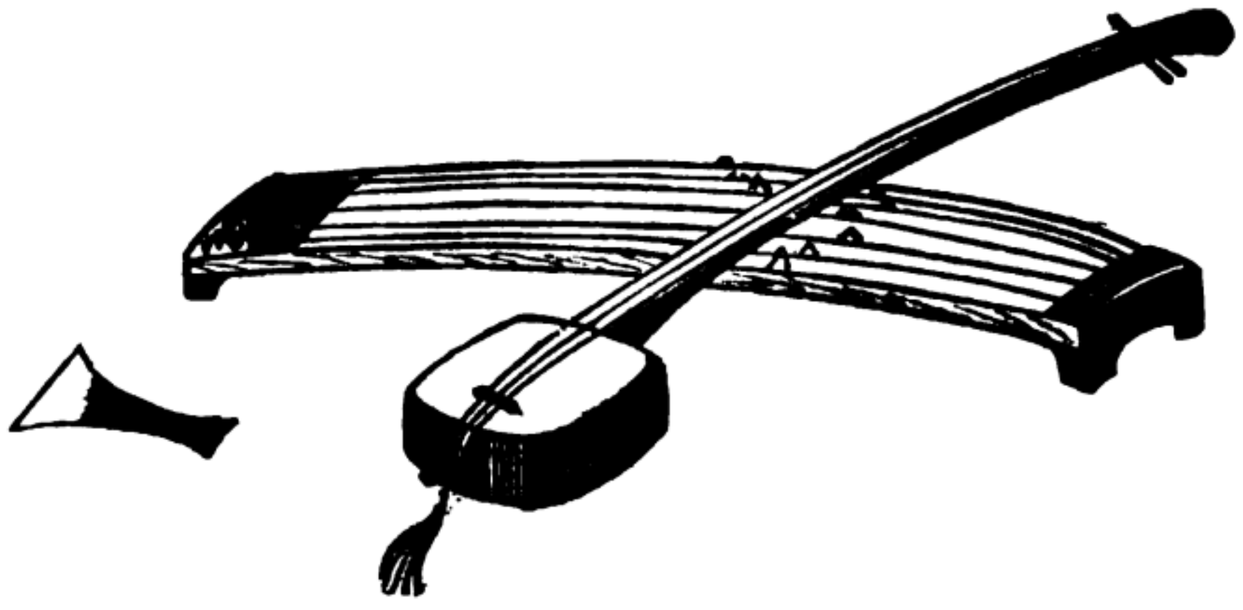
when the women outshone the men in splendor of intellect and in literary composition. Pictures of them come down to us even to-day to fill us with enthralling dreams. These fair ones we can imagine strolling along their spacious verandas and broad balconies, gazing enraptured with nature on the placid lakes and across the green hills, striking a poetic fancy from the silent fall of cherry petals causing the faintest ripple on the bosom of the still water, enlivening the brilliant reflection of their trailing robes of white and crimson, with hair falling luxuriantly over shoulders and far below the waist. Some of these graceful creatures were the authoresses whose masterpieces have been the inspiration and model of all our later literature. One cannot look back to the time without a sigh.

> "Dear dead women, too!
> What's become of all the gold
> That used to hang and brush their bosoms?
> I am chilly and grown old."

Such then in truth was the place where flourished the conflicting arts of peace and war.

As we look back upon it all, we must not be too prone to seek with scientific accuracy the source from which all these achievements came. The period was as if the sunflower had blossomed out in dazzling beauty, favoured by the merciful sun, guardian goddess of our blessed Empire. The verse with which we set out, suggests something of the life whence all arose. There was evidently a proportion of gaity and pleasure sufficient unto the day. Spring followed sweet spring with the seasonable cherry blossoms, and the Court nobles in the company of fair ladies, spent the day in improvising verses beneath the wealth of bloom. Some indulged in a game of ball,—not base; somewhat less savage, to be sure, than the more famous American game. And others there were who rose not above mere dreamy laziness. But peace reigned everywhere throughout the land; and it seemed as if eternal spring had come. Well, the sunflowers yearn after the sun, not realizing that the mighty orb of day has his time for disappearing, leaving the world to the mercy of cold darkness. Thus while the gay Court was lost in sweet dreams the sun had set. And out of that night came the crash of arms and the hideous uproar of war. Between that sweet spring of long ago and the spring in which we live to-day there is a great darkness, a long night of internecine strife. If you go to Kyoto to-day you will see but a fraction of the ancient capital; but on all sides the eye beholds magnificent relics that tell the noble story of its past. You may stand on some towering hilltop overlooking the city and recall to your mind's eye the scenes of old; the past will live again and you will catch a glimpse of our golden age.

The sun went down and the sunflower withered, but we rejoice that once more the bright eastern sky heralds the dawn of a yet more brilliant day!



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THE PROBLEM OF POPULATION IN JAPAN

By T. EGI

COUNCILLOR TO THE COLONIZATION BUREAU

IN writing of the increase of population, and its probable disposition, I propose confining my attention to Japan proper, without reference to the millions that have come within our jurisdiction in Korea, Manchuria, and Formosa. It is hardly necessary to say that, at our present rate of increase, it is only a matter of time when Japan will be confronted with the problem of surplus population. The birth rate in Japan is perhaps less variable than in other countries, and is at present about 13.26 per cent of the population. At this rate our present population of fifty millions will have swollen to fifty-five millions by the year 1917, some seventy-one millions by 1937, and in the next fifty years will probably have attained the enormous extent of over one hundred millions. Not to go too far into the future, we may make the sober estimate of at least an increase of 20,000,000 in the next 30 years. It requires no effort of the imagination to see that, even with this increase, Japan will be put to it to make adequate accommodation for her people. The question is whether they can be disposed of within our own territory or whether we shall have to seek asylum for them elsewhere. For the present we are not so sorely pressed that we cannot deal with the situation. Emigration is advisable at present, but not absolutely necessary. It is only some twenty years ago since our population was but 37 millions, so that within this brief space the increase has been no less than 13 millions, a ratio of seven millions to every ten years. There is hope in the fact that we were able to dispose of this increased population without resorting to any great degree of emigration. The numbers that found accommodation in our colonies and in foreign countries formed but an infinitesimal portion of the increase as a whole, which remained in Japan proper. But what of the future? Should we find ourselves with a population of 70 millions 25 years hence, would we be obliged to depend upon emigration for their disposal? If we are to depend on agriculture alone for their support it is possible that there is some margin of arable land left, but not so very much. Whether we should encourage the utilization of the present cultivable land for the present number settled on it, or whether we should attempt to cultivate the same acreage with a larger number of workers, is another question. It is generally believed the smaller number, up to a certain limit, results in greater effort and more profitable production. If we are to be influenced by this policy it may be said that the agricultural sections of Japan are even now overpopulated. The area of land occupied by the average farmer is about two and one half acres. We are a nation of small peasant proprietors and tenants, with little use of animals or machinery in the cultivation of the soil. Labour-saving devices at present do not concern our agriculturists. There is no doubt that the smaller the number of persons depending on a given acreage, the more profitable it is for the farmer. Rather than increase the number of labourers it would be better could we increase the acreage for the present holders, and try to dispose of surplus population by creating a greater demand for labour in commercial and industrial pursuits. If the surplus could not be disposed of in the manner suggested it would be necessary to promote emigration to Hokkaido, Korea, Saghalien, and For-

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mosa. All that has been said so far applies to present circumstances. But if we had twenty millions more than we have now, what then should be done?

In the event of any such increase emigration would become a necessity. In what direction then would it be possible for us to expand and find an outlet? This is a question of utmost importance; and yet we have had such small experience in matters of emigration that we have given it very inadequate attention. All emigration up to the Meiji era might be said to have been unconscious with us. A spontaneous expansion northwards has gone on in Japan ever since our history began, but emigration as a policy did not bother us previous to the present era, when we began to encourage settlers to take up land in Hokkaido. It is estimated that Hokkaido can accommodate a population of at least 4 millions. This means that of our increase of 20 millions in the next few years we can place only about two and a half millions of them in Hokkaido, which, with the one and a half millions already there, would make up the limit. The climate and soil of Hokkaido do not attract the Japanese, because unfavourable to rice cultivation; but the land grows wheat, barley, and other grains, as well as vegetables, abundantly, so that settlers there would have no difficulty in making a living.

As to Saghalien the coldness of the climate and wildness of the country are very discouraging to Japanese immigrants, but there is no doubt that as agriculturists, lumbermen, miners, and fishermen, at least some 300,000 people could find accommodation there. At present the population is not over 80,000, and everything possible is being done to increase the number of settlers. The island is situated in about the same degree of latitude as Canada and should not be less inviting on the score of climate. The five warm months from April to October cause a very rapid growth of vegetation, and give ample opportunity for agriculture. The government is offering an inducement of 19 acres free to all settlers representing families, and it is estimated that some 300,000 acres are yet unoccupied. But if 20,000 households emigrated thither there is no doubt that they would soon be followed by all other forms of industry and the population would swell to the limit of at least 300,000. But this, together with the two and half millions disposed of in Hokkaido, would go but a short way toward disposing of the increase of 20 millions of population in Japan during the next 25 years.

Perhaps our greatest hope lies in the direction of Korea, as the climate and soil there are most similar to Japan. The numbers of our settlers in the peninsula has now reached some 200,000, but most of these are engaged in commercial and industrial occupations. Consequently the Oriental Colonization Bureau has been doing what it can to encourage settlement upon the vacant land. The present method of the Company is to get each family to take up five acres at the current price of land, payment to begin after five years and the whole to be paid off in twenty years. At the present rate a five-acre holding costs the settler about 800 *yen*, and if 200 *yen* be reckoned for expenses of settlement, the total cost of a freehold would be about 1,000 *yen*, with twenty years to pay for it. The scheme adopted by the Company has proved quite successful, and it is hoped that private individuals may be induced to initiate similar methods for encouraging settlement in Korea. It is, of course, not easy to form any correct estimate of how many Japanese immigrants Korea is capable of receiving. We do not even yet know the extent of arable land at our disposal there. A conservative estimate places the acreage available at 3,600,000; and this area, with five acres to each household, would provide homes for about 90,000; and if we allow five persons to a family, the number settled would reach 450,000. As our estimate of acreage available is rather under than over the correct figure, we may place the limit at 600,000 households that may find accommodation in Korea. But this would mean

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only a population of some 3,000,000 persons, or 3½ millions at the most; and when we add to these the 2,500,000 disposed of in Hokkaido and Saghalien, we have disposed of little more than one third of the 20,000,000 surplus population that will be depending upon us in the year 1937. Possibly, as I have said, some of the surplus may find accommodation in Japan proper, as we are not yet bordering on a state of congestion. But it is a serious question, nevertheless, what is to be done with so vast an increase of population in so limited an area as Japan.

I have said nothing as to prospects for emigration in Formosa; and it is possible that room may be found there for ameliorating the situation, but not to the extent of solving the problem of surplus population. Situated as it is, in the torrid zone, and producing all kinds of tropical fruits in abundance, as well as the cereals of Japan, there is good prospect of increasing emigration to the island. There are, however, already more than 3,000,000 people finding subsistence in Formosa, and as these are mostly of the agricultural class, they have taken up a good part of the arable land. Conditions are so uncertain on account of the low state of civilization among the natives that settlers from Japan hesitate to take up land in the more remote and unoccupied parts. On the other hand, how many of us could find accommodation in Manchuria, it is difficult to say. There are those who regard Manchuria as an impossible field for extensive Japanese emigration, but I am not one who agrees wth such an opinion. It has to be admitted, however, that the number who could find settlement in Formosa and Manchuria would do little toward relieving our congestion, if the present birth rate continues.

What about our hopes among the countries of the west? The prospects at present are not encouraging, to say the least. In North America the screw upon Asiatic immigration is being turned tighter and tighter, and similar conditions obtain in Australia. South America is still open, but at present we are not in a position to encourage emigration there to any appreciable extent. At any rate we cannot look in that direction for the solution of our difficulty. Being among the most prolific of races we are in time bound to overflow our motherland, as other nations have done. It may be too early to contemplate the direction of our expansion, but it will be forced upon us in due season. In the meantime it is our duty to utilize to the fullest possible extent the colonial territory under our jurisdiction. If any extensive emigration to Korea came about, that peninsula could be made doubly productive, and possibly this would be the effect of the superior method of the Japanese farmer on his Korean contemporary. If Japan succeeds in bringing Korea up to the standard of the home land, it will certainly support a far greater population than at present. It is true that most of what has been said contemplates agricultural emigrants only; but where these go there is always plenty of room found for the other callings that follow them. The possibilities of commercial and industrial development in the Far East are immeasurable. With the new China we have an inexhaustible field for commercial enterprise. And if our commercial and industrial development goes on at a healthy rate, employment may be found at home for many of the millions yet unborn. I am of the opinion, however, that our main hope lies in the fullest utilization of the colonial territory already at our disposal.

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KARUIZAWA

By "SOJOURNER"

KARUIZAWA! What charm the name recalls to many both in and out of Japan! What mingled memories, grave and gay, come back to the summer sojourner there, or even once there: recollections of cheerful seasons of recreation and recuperation, of picnics and happy junketings 'neath pine arbours and in cool retreats, of engagements made (and broken) with glad marrage and home at last, of reunions afteri long separation, offriendships made forever, of foregatherings for prayer and natural gratitude in connection with life or some great life-cause, well perchance a God-cause; recollections and fond memories, too, of the poetic grandeur of its green hills and distant mountains bathed over in blue-pencilled haze, to write of which with any adequate degree of right estimation, who is sufficient?

Here it is that one beholds nature at her best. Approaching the unpretentious village one gets glimpses of numerous cottages scattered over an ample area, lighting up the dark background of the mountains. What an ideal spot for physical refreshment an! mental repose! Where can one find such nooks sweetly set amidst environing hills! Where such lights and shadows and sweet peace, the fragile silence broken only by glad exultations of earnest worship or natural gaity!

For general development of human intelligence and sensibility a landscape of this kind is the best that exists. A richer landscape, such as that of Switzerland or the Rocky Mountains of Canada, wearies or enervates, often leading to wantonness; while a poorer landscape contracts the conceptions and hardens the temperament of mind and body; and one more exquisitely artistic, like the Italian, might but deaden the sense of beauty with satiety; but Karuizawa and vicinity have just the happy medium of natural suggestiveness that reassures to man the power and the beauty of nature and reminds him of what he is and will be.

As spring gives way to the hot and humid summer of Japan all foreigners in the Empire feel the need of retiring from the towns and villages of the ports and plains to some cooler and more sustaining atmosphere, if they are to maintain health and remain fit for duty. This is a conviction in which the physician fully concurs with the patient. There are those whose superior robustness of physique seems impervious to climate, but they are the exception rather than the rule in Japan. In some of our commercial centers where close attention to office duty too much confines the business man during hours of sweltering heat, the results have been disastrous to health, and many a merchant who would have lived to a good old age at home, has come out to Japan in sound health, only to depart after a few years a wreck, or die before his time. As for missionaries, there is no question of the necessity with them, as their various Boards at home arrange a proper holiday and usually insist that the rest be used, a policy much cheaper than frequent invalidings home.

To most foreigners in Japan then, a summering place is a necessity; and each spring regularly brings the question, where shall we go? Fortunately Japan has many cool retreats, either in the mountains or by the seashore, most of them not too remote for practical purposes, though all do not prove equally attractive to the European. The business man, as a rule, cannot be absent from office duty for many days in succession, so he must have a place of retreat as near at hand as possible. The business men of Kobe are fortunate in having the beautiful heights known as *Rokkosan* in reasonable proximity, where they can spend the week-end with their families or friends without too much inconvenience in getting there. But

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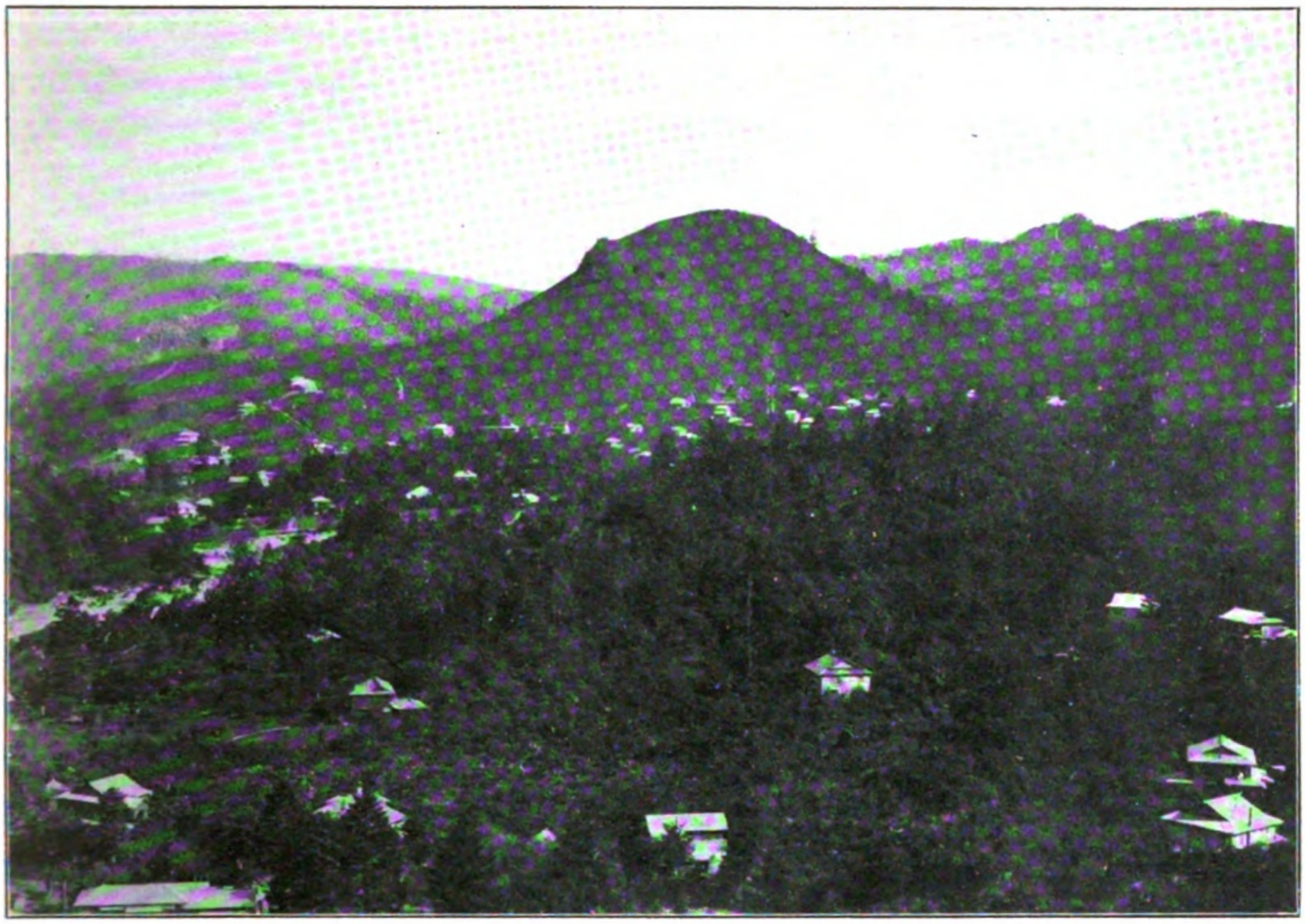

KARUIZAWA

THE MIKASA HOTEL

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MYOGISAN

ASAMA FROM THE USUI PASS. *Du col d' Usui. Vom Usui Pass her.*

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KARUIZAWA IN FLOOD TIME. *En temps d' inondation.* *Die Ueberschwemmung.*

A POSTDETUVIAN HOTEL. *L' hotel après l' inondation.* *Das Hotel nach der Ueberschwemmung.*

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KARUIZAWA VERSUS WASEDA UNIVERSITY. *Joueurs de baseball. Baseball Spieler.*

BASEBALL AT KARUIZAWA

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even the most enthusiastic devotees of *Rokkosan* will hardly contend that either its location or advantage is ideal; for, apart from altitude and a golf links there is little to be said, beyond its accessability to Kobe. From Nagasaki, the summer-worn sojourner in Japan, including some refugees from China, retires to the hot springs of *Unsen*, but the journey thither is by no means easy or pleasant, and the accommodation altogether limited and expensive. Other spots there are too, such as Gotemba, a lonely nook at the foot of Fujiyama; and Hakone, beside a beautiful lake, but difficult of access and remote from the conveniences of civilization; Sendai Beach, a place equally and similarly disadvantageous, with many other places, of intense heat, along the coast; but none of these can for a moment compare with Karuizawa. Some members of the Diplomatic corps have shown a persistent preference for Chusenji, a pretty spot on a lake of the same name, above Nikko; but its remoteness from the outside world makes it an inconvenient retreat for the average foreign resident of Japan, and even our diplomats are appareutly feeling this difficulty, as several of them of late years have been coming to Karuizawa.

As is generally known to old residents of Japan the little village of Karuizawa, situated among the mountains of Shinano province near the Usui Pass, was discovered as a place of retreat some years ago by the late Archdeacon Shaw, who was so much impressed by the picturesqness of the situation at the foot of Asama, and the salubriousness of the climate, that he pitched his tent there, finally built him a summer cottage, and was imitated by numerous other missionaries seeking a summer resting place. Soon hotels began to be built and accommodation provided for temporary visitors and homeless bachelors, who often find wives here. Of late the hotels have acquired the bad reputation of putting up pric.s for transient visitors, which is a great drawback to the place, but no doubt this practice will have to change, if the hotels are to prosper. This does not affect the cottagers, however, to whom food is on the whole, plentiful, wholesome, and cheap. Now there are hundreds of cottages, and a summer list of about one thousand visitors to Karuizawa. The patrons of this resort come from all parts of Japan, and even from inland China, and as far south as Hongkong.

Some have expressed objection to Karuizawa on account of its gay and afternoon-tea-like proclivities; but it is difficult to see how this naturally social condition can seriously interfere with either the freedom or the pleasure of those different in taste and temperment. Most of the guests at Karuizawa are missionaries hailing from every corner of the Empire and its colonies. During the greater part of the year the majority of them live in the remote inland villages and see nothing of their own nationals and civilization. After ten months of such continuous isolation, and constantly speaking a foreign language, they quite naturally and rightly take advantage of the society of those with whom they can enjoy the atmosphere of home civilization once more. These frequent meetings for social exhilaration and refreshment, for tea, tennis and games of various kinds, make a noise, to be sure, but the sound is healthy, and makes music to the ears and hearts of those so long cut off from the environments of youth and home. After listening to no human voice but that of a foreign tongue for months, how sweet the intonation of one's own language falls upon the ear once again! Most of those who complain of Karuizawa on the score of its noise and tattle, will be found to come from the larger foreign centers, where life to them is not very different from what it would be in the home land.

Of all the charms of life and nature available at Karuizawa it would be impossible to write. As already suggested one can have all the customs and habits of a gay occidental summer resort, or one can retire and enjoy nature to the full, as the spirit moves. The delightful trips possible from Karuizawa into the surrounding mountains, villages and ancient monasteries are so

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numerous as to provide a change for every day of one's sojourn in the place. So manifold are the possibilities, the stranger should ask many questions of old residents before beginning to give way to boredom. Many at first sight and experience are disappointed; for it takes time to learn the charms of Karuizawa. Often upon arriving one finds oneself in a furious rainstorm and after some days of it, imagines the days of Noah have returned; and if they do return and the flood actually comes, as it sometimes does, this tourist resolves to return never. Such an attitude does not promise enjoyment for any length of residence in the Far East. The inconveniences nature provides, or thrusts upon one, in the Orient, are small compared with those of human origin; and the man who balks at nature, will revolt at man, and had better seek residence elsewhere. The first time the writer visited Karuizawa, it rained for ten days and farewell was said in disgust; but the next year there was sunshine for thirty days and the climate ideal. An experience of residence there for several years during the summer enables one to believe that no other resort in Japan can match it, all things considered.

The question how to *put up* in Karuizawa is far more important than how to put up *with* the place. To be nicely settled is half the battle. The best way is to have a cottage or to rent one, the latter costing from 150 to 200 yen for the season; or failing this, to go in with a private family which is usually possible. The hotels are good, and may do well by you, if a bargain is struck beforehand; and there are one or two good boarding houses to be had. Then after one gets settled, one should always consult with old residents as to possibilities of pleasure or recreation; but he who fails to find something to do in Karuizawa, will probably fail to find enjoyment any where in the East. As to sunshine or rain, the climate must be taken as one finds it. The sojourner who sits in the house waiting for weather to favour his recreation, had better seek Italy or California. A walk up the hills either in sunshine or rain is delightful, and bracing. Time would fail to mention all the favourite spots an old resident has ever in mind. Among the more delightful short walks are those to Kose, to Prospect Point, to the Cathedral Rocks, to Fujimiru, up the Hog's Back, to Myogi-san, to Yokogawa, to the Farm, to the River, up Asama and up the Usui Toge, the latter, always accessible, even in the wildest weather.

A lover of the Usui Toge, so full of history and natural beauty, cannot cease to talk of it. Here where green hill, climbing rock, and glancing rill all slope together in the sunshine toward the plains where the pines take up their domination of dim, sad shade, oft made thin with excess of light, where arches fringed with ferns in shuddering curves, that fear the light and sleep the summer through in shade and silence, rise high behind some peasant's dwelling to show that even in the rocky glen God's image stands and nature herself is humanized; for God is there also. The peasants of the mountains of Shinano are a study in themselves. Do they understand where they live, and the divine beauty of their habitation? Probably not. About their huts there is often a gloomy foulness that only natural torpor, anguish of soul, or darkness of calm enduring, could so long suffer. To them spring is naught but a time of planting, summer a period of grass-cutting, and autumn the time to gather in from the burning heat; the summer is remembered by its heat; the grandeur of the montains is significant only of darkness and danger. Beauty they know not, save it be the beauty of patience, of hospitality, of faith, which alone distingishes them from the cicadas that sing to them among the trees. To them neither hope nor passion of spirit; neither advance nor exultation; neither books nor thought; nor rough fare, rude roof, dark night, laborious day and weary arm at sunset, avails aught. They hear the toll of the temple bell solemn and far in the distance on the mountain air, and visions of some un-understood *sutra* mumbled in a dark recess before some gilded image, dimly recognized, come back to them, but the clouds are on them

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still, and a dark environment envelops them. How vast the difference between these lonely mountaineers and the well-conducted cottages of our homelands, with their daisy-studded gardens and freshly sanded floors! It is thus one learns, if one will, what a vast difference the point of view makes. The hut of the mountain peasant, its timbers black with smoke, its garden choked with weeds and nameless refuse, its chambers empty and joyless, the light and wind filtering through the stained, torn paper of the *shoji*, is a blot on the fair landscape: a symbol of ignorance, labor, and vanity, of a soul for whom no flowers bloom, nor birds sing nor fountains glisten, of a man not very different from the gray cloud that coils and dies upon the hills, except in having no fold of his soul touched by the sunbeams.

But the intelligent and rightminded sojourner in these picturesque regions, gets the pure and uninterrupted fullness of the mountain character undisturbed by foreign agencies. Paths leading in steep circles or forky zig-zags round ancient trees and old shrines, and still more ancient hills, negotiating which, one retires over shoulders of promontories overlooking deep valleys, with here and there a charcoal-burner's hut, as aforementioned. Still one persists and proceeds along dark rock-ridges smoothed into long billowy swellings by the glaciers or rains of long ago, with here and there the tinkled music of dripping water scattering wisps of crystal about as the wind wills, with all the grace and none of the formalism of fountains. Such are the natural possiblities for the eye and heart of one spending the summer among the hills of Karuizawa.

EVENING IN KARUIZAWA

Upon the drowsy bosom of the night
The heavy-scented dew-drenched lilies swoon;
The languid primrose bashful of the might
Of scathing suns, awakens 'neath the light
Of pallid stars affrighted by the moon.
Around her harmless taper grey moths flit,
And sable silence like a queen, doth sit
Upon each nearer hill and further height.

Thou comest not oh thou for whom I wait.
And yet, I do not mourn that thou art late.
For thou art but a dream, and dearer far
In all the magic of thy vague estate,
Invested with what charms I would create,
Than all the living realms of mortals are.

—M. Kirby

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AT BOSHU

Where the wide Pacific seas
Wash the feet of Hojo's hills,
There is felt the balmy breeze,
And for man the rest he wills.

'Tis soft eventide; and we
Sated by an endless bliss,
Loiter by the summer sea,
And hear the wavelets kiss.

Through the purple dusk,—ah me,
How fair the star-like lilies gleam:
Along each green declivity,
How restfully they dream!

Behind us spreads a watery bed
Embowered by three-bowled leaves and wide,
Where lotus lifts a snow-white head,
Like endless Eastertide.

The terraced rice-plots fade in gloom,
Dying in the rolling hills;
And now the shades of night assume
A music in the purring rills.

Numerous boatlets dot the bay,
Bent upon the fisher's quest;
And for myriad miles away,
Purple clouds go down the west,

When the noisy day is o'er,
And the sampans seaward stream,
Then how sweet the knock of the oar
And the dip of the paddle seem!

Many a fairy island lifts
Along the main its shoulders green;
Pines in strange, contorted rifts
On every cliff are seen.

—J. Ingram Bryan

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THE TAKETORI MONOGATARI

III

IN SEARCH OF THE FLAME-PROOF FUR ROBE

THE Sadaijin (official next in rank to the Premier) Abe no Miushi, was a personage of vast wealth and possessions, and wielded a mighty influence in the land. During the year whereof we speak there came to our country a man named Wokei on board a ship of China; a letter was addressed to him requesting him to secure for the Sadaijin a fur robe that was said to exist, made from the skin of the fire-proof rat, the missive being carried by Ono-no-Fusamori, one of the most trusty of the lord's squires. Fusamori took the letter and went down the coast, and delivered it to Wokei, with sufficient money. After Wokei had unrolled the scroll and read it, he said: "The flame-proof coat is not to be had in the country whence I come; however, men have talked of it; but I do not believe it has ever been seen. If it be at all in existence, assuredly it ought to be brought to this country, though I much doubt whether it can be bought. If perchance it has been taken to India some of the great merchants may be able to obtain it; and if they fail to get it, I will return the money."

When the ship at last returned from China, the Sadaijin, as soon as he heard that Fusamori was on board and was about to set out for the capital, sent a courier to meet him, so that he covered the distance between Tsukushi and Miako in seven days. A letter was handed to the Sadaijin, which contained these words: "The flame-proof robe I have secured after great inconvenience, for it is a thing as difficult to find now as of old. Many years ago a priest of India brought a robe like this to our country, and I happened to hear that it was preserved in a certain temple far among the mountains. With the aid of the governor of the district, which he graciously accorded me, I was allowed to purchase the robe, but as I did not have enough gold, I had to add fifty *ryo* of my own, which doubtless will be paid me ere the ship depart, otherwise I must retain the robe as a pledge for it."

"Let there be no question of gold in this matter," said the Sadaijin. "Give the merchant his money at once! Delighted am I beyond words with the results of his endeavors." Then he turned his face toward the land of China and bowed himself three times, clapping his hands as if worshipping. A glance at the robe, as it lay folded in the basket, showed him how beautifully it was ornamented with various precious stones, the robe itself being of brilliant blue and the hairs tipped with gold. It was indeed a treasure of incomparable loveliness, and more to be admired for its pure excellence than for its fire-proof quality. "It is indeed the very thing," he said at last. "How pleased will be the Lady Kaguya!" And he had the robe placed in a casket and a blossoming branch attached. Then, putting on his best robes and feeling quite sure that his long wooing was to attain its consummation, he took a scroll and wrote on it this stanza, attaching it to the gift which he bore triumphantly off to the intended bride.

Kagiri naki
  Omoi ni yakenu
Kawagoromo:
  Tamoto kawakite
  Kiyo koso wa mime!

In love's sweet fire
  I burn forever!
The robe you desire,
  It will burn never!
    So, dry my sleeves I may,
    For I'll see thy face to-day.

Bolstering up his feeling after this manner, he finally arrived at the entrance

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of the Lady's dwelling, and the old man came out, taking the casket and bearing it into the presence of her Ladyship. She gazed upon it a moment, and said: "A robe of fur, true enough, it seems to be; but till it be proved, how do I know but it is false!"

"Be that as it may," said the old man, "hadn't you better invite the Sadaijin to come in! The like of that robe is not to be seen elsewhere on earth. You must not be so suspicious, daughter, or you will drive men to desperation."

Then he went out and invited the Sadaijin to enter. The Lady, though she was in no humour for it, felt nevertheless she must receive him; for, much as the old man grieved over her continued maidenhood, always looking out for her a worthy husband, yet never had he interfered with her freedom of choice, seeing how deeply she dreaded to give herself to any man.

At last she remarked to the old man that if the robe were put into the flames and withstood them, she would of a truth know it was the genuine flame-proof robe and no longer refuse the lord's suit, adding that as it had no equal in the world it doubtless would be well worth making the trial by fire. The old man agreed to this; and when he told the Sadaijin, the latter said: "Why, what doubt can there be? In the land whence it came, it was found only after long and toilsome search; nevertheless, if the Lady *will* have it so, let it be cast into the fire!"

The fire was made ready and the robe placed thereon; but it disappeared in the flames in no time. Thus having perished utterly, it was shown to have not been made of the famous fire-proof fur. When the Sadaijin saw this his faced turned green as grass, and he stood there in helpless astonishment. But the Lady Kaguya rejoiced all the more, and had the casket handed back to the lord, accompanied by this verse:

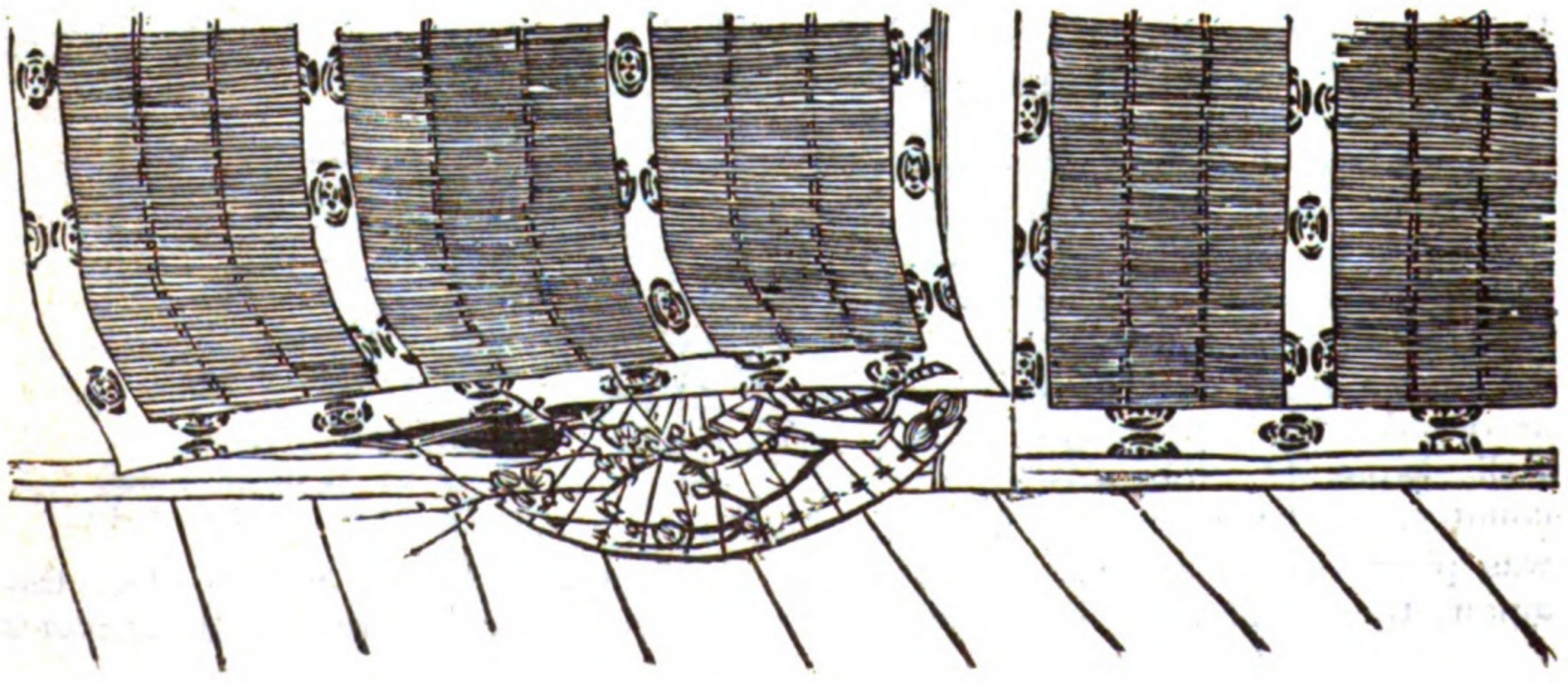
Nagori naku mo
Moyu to shiriseba,
Kawagoromo,
Omoi no hoka ni
Okite mimashi wo!

Had it come to my mind
That the fur robe would burn,
I'd not have consigned
It to ashes and urn,
So that nothing remains
Of thy labour and pains.

Thus discomfitted the Sadaijin departed and shut himself up in his mansion. Those who heard that Abe had departed in quest of the fur robe and obtained it and was now living with the Lady Kaguya, made inquiry about the matter and were told the fate of the robe, and that he abode not with the Lady; and when they heard this they said: "An *ahenashi** (*abehashi*) piece of work, indeed, this fruitless job."

* *ahenashi* by *nigori* becomes *abenashi*, which means a profitless endeavor or undertaking.

(*To be continued*).



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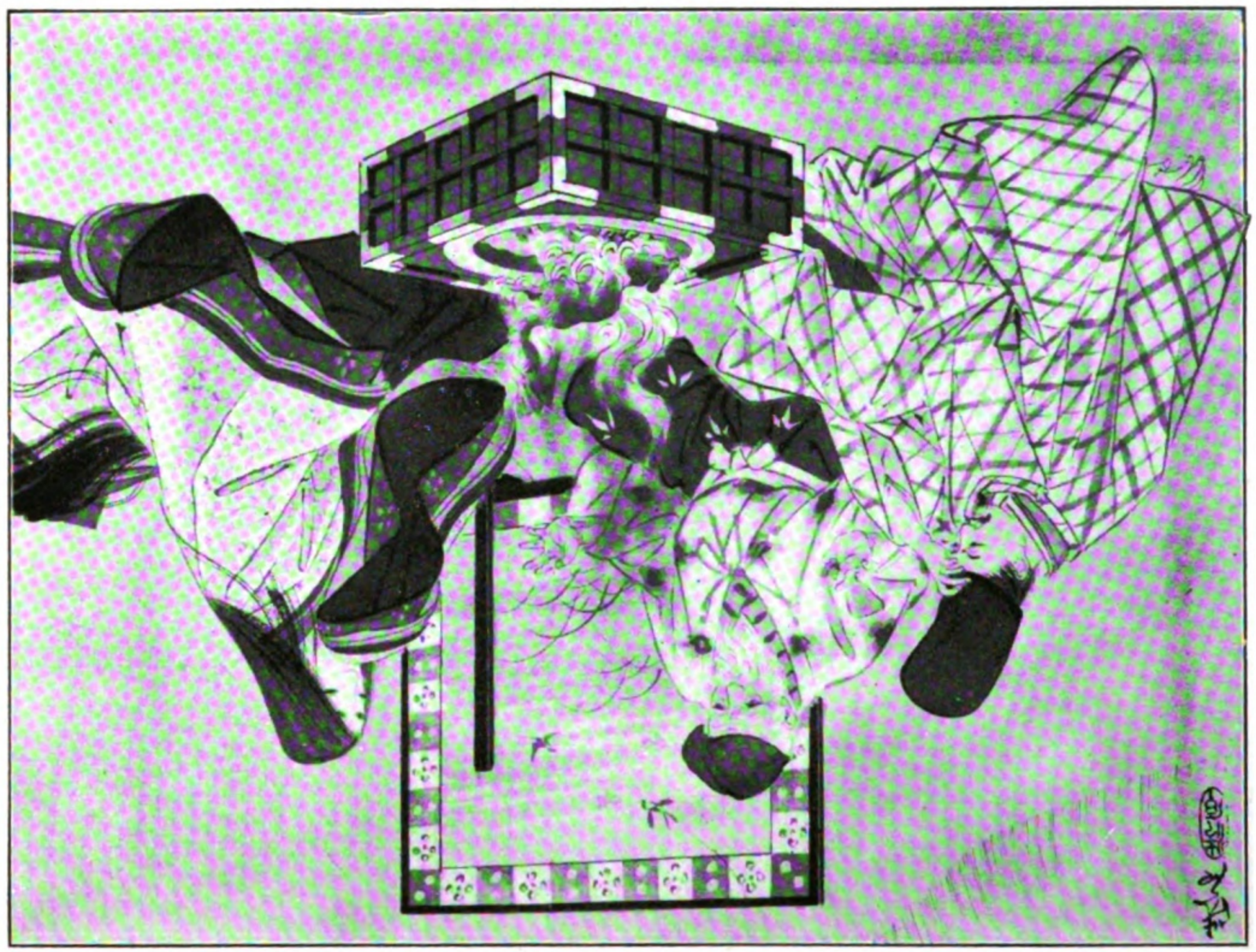
TESTING THE FIRE-PROOF FUR ROBE



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PRINCE YOSHINOBU TOKUGAWA AND FAMILY: "THE LAST OF THE SHOGUNS"

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THE LAST OF THE SHOGUNS

TO a citizen of the modern world, however familiar he may be with the fables and vicissitudes of history, the age of the shoguns yet seems like a medieval fairy tale or a myth of some even more remote age. By so marvellous a combination of celerity and deliberation has Japan shaken off the shackles of feudalism and donned the garments of modern freedom, that one might well be natually incredulous as to the possibility of her Imperial House ever having been eclipsed by the absolutism of the Taiko-on. But here, still in the flesh, is the last of the shoguns, whose venerable figure is itself the most convincing evidence of how brief is the space since Japan assumed the responsibility of modernity.

To bridge the period since they emerged from the shell of medievalism, European nations must survey a long expanse of centuries, but for the commencement of her Elizabethan age Japan needs look no further back than a few decades. Prince Keiki Tokugawa is indeed the one surviving and most significant link between the old and the new Japan. Here is a man who gave up a sceptre of empire to become a citizen, whose magnanimous surrender of ancestral prestige for the sake of his country, is but one more example of the capacity of his race for expeditious reform and peaceful revolution. The last of the shoguns is a typical representative of a nation born without a pang. In his humble palace amid the Shiba dells the distinguished ex-Shogun yet resides, at once a demonstration and an example of how sacrifice can turn fable to fact, and myth into triumphant history.

Nor can the world of to-day look into the time-scarred face of this veteran of the great Tokugawa name, without feeling somewhat the pathos of his history and the splendor of that renunciation which exchanged sovereignty for citizenship. His presence in modern history is indeed like the rise and reform of a pharaoh from the sands of Egypt. Forty years ago this man was the arbiter of the entire Orient. To have looked into his face would have been a capital crime. Were a subject so extremely unfortunate as to have taken but an accidental glimpse of it, he must die; for that no mortal could gaze on the face of the gods and live, was an axiom unquestioned by time and custom. The bold barbarian tried it with all the fearlessness and persistency of the foreign missionary and the foreign diplomat; and though the profane ambition was successfully resisted for a time, an astute American ultimately rent the veil, and forthwith the ancient glory and power of the shogunate departed.

This circumstance alone would be sufficient to make Prince Keiki Tokugawa one of the most interesting historical characters of the modern world. In that physically diminutive figure, shrunken with age, but large in the melancholy marks of vanished splendor, we have the last extant symbol of what was once the most absolute rule of earth. In that square-set jaw and those dark eyes of impenetrable depth, we detect the expiring reminiscence of a despotism whose ambition was to be worshipped and magnified forever. It was of this man that the people used to say: "His will is law and his voice is thunder." But behold what change a little space has wrought! The relentless tides of rising civilization undermined his slave-built walls, and the unrequited labour of myriad hands crumbled away. White voyagers from trans-oceanic lands then peeped between the bars of a nation's prison, knocked upon its doors till they opened, and when the victims came forth free, the ancient structure, built on tradition and fable, tottered to its fall.

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When the light of a new age shot through the dismal precincts of the feudal ikons, lo, there was no god there. Upon the rending of the veil the divinity had fled. But the *man* was left; and once stripped of the medieval trappings of judicial jugglery and enforced usurpation, the shogun arose to the true spirit of his race, heard the cry of the people, descended to the level of the multitude and became as one of them, a subject of the sovereign he once outshone, he himself a partaker of the freedom he bestowed upon his country.

In this last great representative of the shogunate the world may discern the flowering genius of Japanese civilization, especially that unique capacity for easy adaptation to every new condition and circumstance, which is a people's sovereign birthright to perpetuity. Japan has so far no rival in the swiftness and certainty with which she can effect internal or external changes of the most far-reaching nature, precipitately putting down one and setting up another in their endless process of social, political, and industrial experimentation. In a nation that persistently ignores the individual as an arbiter of rights or a determiner of destiny, and claims the family alone as the unit of the race and the test of its final good, we have at the same time the paradoxical phenomenon of hero-worship as the secret of patriotism and bureaucracy as the only trusted hand at the helm of state. To the worship of ancestral spirits Japan still ascribes the inspiration of her unconquerable soldiery; while the habit of blind subservience to those that have the reputed right to rule, gives the country a Government of beneficent absolutism capable of carrying the nation roughshod over Constitution, Diet, and even tradition itself, as exigency may demand or ambition determine. But this instinctive and capacious quality of expeditious evolution could never have been a feature of Japan's progress without the ages of discipline enforced by the Tokugawa régime.

Of this anomalous predilection of the Japanese race for dashing progressiveness combined with a cautious and rather extreme conservatism, the last of the shoguns is a princely example. In his swift transformation is seen the aptitude of his race for complexity of organization combined with simplicity and facility of achievement. Above the struggling masses of the Empire he towers a living and historic monument instinct with the spirit of his race and a proof of what the Japanese citizen can be and do. His existence asserts that no sacrifice is too exhaustive, no trial too humiliating, no suffering too severe, if thereby the glory of Nippon can be promoted.

Across two hundred and fifty years of the most brilliant period of Japanese history he points to the unswerving allegiance of her millions, to the sway of the Tokugawa rule. Throughout those two and a half centuries the nation of Nippon knew no war. So absolute a loyalty with so long and undisturbed a peace is unparallelled in the annals of other nations. The Tokugawa were indeed the palmy days of old Japan. The Taiko-on it was who first tapped those springs of national sacrifice and submission, that have since swollen to the mighty stream on whose bosom the nation now moves to the consummation of its ambitions.

How nobly the last of the shoguns himself set the example of abnegation to his lords and subjects is now a matter of history. Think of the vastness and splendor of the sacrifice imitated by those 200 ***daimyos*** who surrendered to the nation their rich estates in which they were independent princes, and almost petty kings; think of the calm self-denial of those two million ***samurai*** in peacefully foregoing the profession that was their life because the voice of patriotism demanded it; think further of the supreme renunciation implied in the unanimous action of the countless retainers who threw themselves masterless and homeless upon an unappreciative proletariat. Where else in the domain of history is there to be found so profound a measure of self-abasement apart from aggressive and bloody revolution? But pain had taught the people knowledge; hardship of ages had given

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iron endurance; and the new hope of freedom had endowed them with the buoyant spirit of self-reliance which is their charter of progress and their talisman of liberty.

Of all this marveilous complexity of transformation and progress crowded into the last fifty years of Japanese history, Prince Keiki Tokugawa remains the most illustrious representative and type. Of men typical of the clan, the feudal lord, the austere *samurai*, the belligerent retainer, or the dilettante of modern democracy, Japan has examples in plenty; but she has none who so regally and gracefully combine in one unique personality all the virtues and achievements of the old and the new Japan, as does the last of the shoguns. Like a colossus of history he spans the sea of past and present, marking the limit of his country's advance, with one hand grasping that of Commodore Perry across the peaceful arch of fifty years, and with the other, in a spirit no less cordially significant, that of Admiral Sperry, as recently in the welcome of the great white fleet to the shores of Japan: the difference between the armament of the Commodore and that of the Admiral commanding the navy of the United States, being all the difference between the Japan of the shoguns and the Japan of to-day. Out of this half century of immeasurable mutation and progress but one thing remains unchanged: "Yamato-Damashii," the Japanese Spirit; the desire for a peace and a progress consistent with the spirit of live and let live, of which the last of the shoguns is perhaps the most illustrious living example.

A KARUIZAWA ANTIPON

Faint and far the cuckoo's call
Breaks the silence of the morn:
A tenor to the water fall,—
Music of the mountains born.

Come, Love, to the window seat;
Hark that echo from the hill!
How the cuckoo's mistress sweet
Answers him with ready will.

Hidden in life's hollows far,
May I call thee on the hill?
Wilt thou be my morning star,
And to me an answer trill?

Love, to me thy music has
All a soul can ever will:
Thus doth every sorrow pass;
So doth every doubt distil.

—J. Ingram Bryan

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THE INTERNATIONAL SIGNIFICANCE OF ENGLISH

By DR. CLAY MACCAULEY

FOR a long time I have believed that there are good reasons why we should think seriously of the English language as well fitted to be the medium of communication among the different peoples of the world. The most widely separated continents and islands, and the most alien races and nationalities of mankind are rapidly being brought into close reciprocal intercourse. It is impossible for any of them in this century to be kept apart as could easily be done only a hundred years ago. All mankind must meet now; and they must become able somehow to talk intelligibly to one another, and to find some way for living at peace with one another and for working together, if humanity is to have any comfort or real progress in its future.

Of course, the problems arising from these facts will somehow, some day be solved. Human beings are so constituted that they always do devise methods for relieving themselves of the difficulties consequent upon their mutual relations. But there is no one great tribunal in which these reliefs are found. They usually grow naturally out of multitudes of efforts; and very often a time comes when, all around, it is evident that the good, which has been long sought for in many directions, has been discovered.

And here let me say, that nothing said or thought will be of any real worth unless we take up our subject determined to be as free as possible from prejudice, either personal, national, or racial, in considering it. Here, particularly, we should seek to be guided by the scientist's rather than the partisan's mood. It would spoil all that I am attempting if I were to write as a special pleader, or as an intolerant advocate of personal, or other interests.

I am an American born; the English language is the language of my ancestors; there is good natural reason why I should be prejudiced in favor of my mother-tongue; and it would seem to be inevitable that I should see many possibilities in English speech for its becoming the international language which is to appear some time. Nevertheless, I believe that I sincerely wish, in discussing our subject, to deal with it free from personal, or other prejudice. That is, I wish to write about it as I should of something to be judged of because of its intrinsic and universal value, and to consider it as something coming from fellow human beings, not from members of this or that race, or of this or that nationality. We do not, for example, think of the metric system of weights and measures, because it happens to be an invention of French scientists, as a French product, and, therefore, to be accepted or rejected. It is a work to be thought of as human in origin; it simplifies and accelerates the labors of universal mankind. Because an Italian invented the telescope, there is no good reason why the German or the Spaniard should refuse its help in the study of astronomy. All peoples now use the steam engine, even though the English Watt and Stephenson made it practicable. So, no nation has prohibited the telegraph, or the telephone, because Morse, Bell, and Edison were Americans. Wherever the general or the universal welfare of mankind is well served the service should be accepted freely for that reason. Race and nationality become of small account in bringing about the final decision.

Now, in this matter of the making, or the acceptance, of a language for

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international usage, I think that its origin in this or that race or nationality, will, in the end, have very little to do with the result one way or another. The natural excellence and capacity of the speech to be of universal service, and the circumstances which in the historic course of events commend it to mankind, will govern its acceptance and its final prevalence among the nations. All other conditions will be subordinated to the inner excellence, and to the advantages historically accruing from the thing itself.

There are some well-intentioned people who, from time to time imagine, that an international language can be invented, universal in value like the metric system or the telephone, and, by zealous propagandism, be spread all over the world. Possibly an ideal language, simple and amply expressive, could be invented and could be put into books where all could learn it. But let us not ignore, what I am convinced is true, that, in dealing with language we are engaged with a vital, human energy, and this fact makes the hope given to an artificial speech impossible of realization. Language is not a thing of mechanics; it is a product and part of ever varying human life. No invented speech, I am sure, can ever go farther than to be the temporary plaything, or diversion, of comparatively few enthusiasts. If such speech were so simple that any person could learn it, it would of necessity not be comprehensive enough to meet a very wide range of thought and feeling. Art, science, philosophy, literature, in the wide sense of the words, would be left without worthy service. Or, if the invented speech were so elaborate that hard work and a long time would be required to master it, the vast majority of persons would not, even if they could find the patience and leisure for it, burden themselves with the task. Such ventures, among many others, as the almost forgotten Volapuk, and the Esperanto which some ardent devotees, especially of the Latin and Teutonic nations, now think is heir to the throne of international speech, are interesting linguistic experiments. They entertain a goodly number of people. But I hazard the guess that they are merely passing indulgences, which will have no more effect on the real coming international speech than a single passing shower has upon the vegetation which, under the manifold rains of the year, gradually covers the continents. A language which will be generally adopted for use in international intercourse is sure to come. But it will not come from any philologist's laboratory, or through any prescribed grammar or lexicon. It will have been of natural origin; it will have developed naturally in the international intercourse that has been brought to all mankind by Modern Internationalism.

Now, to come directly to my special theme: In the world's New Internationalism, evidently, the leading medium of communication between the different peoples, so far as that has been developed, is the language of the English-speaking nations. So prominent and so wide spread has the English language become in these modern days, that I have inevitably thought of its possibilities in the promotion of man's New Internationalism.

Consider, for instance, the very pertinent fact that English speech is itself probably pre-eminent among existing languages for its inherent cosmopolitanism; for the very internationalism which is characteristic of its origin, of its constitution, of its development, and of its present use. Even the title to this paper is testimony to this fact. The only words in the title that are originally English are the insignificant article "the," and the preposition "of." All the other words are taken from foreign sources,—from Gothic and Latin, through Saxon and French speech. Then, if you were to analyze the sentences of this paper, although I wish to use words that are chiefly of English origin, you would, over and over again, find in them derivatives from Greek, Latin, Italian, French, Danish, Saxon, Celtic and yet more remote languages. It is a noticeable fact that English speech had even its historic beginnings among the Asiatic Goths, who, not long before the Christian era, migrated from

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the Caucasus, from the regions near the Black and the Caspian seas towards the northwest, into Germany and Scandinavia, and, gradually, from there, into the British Islands, where thenceforward the cosmopolitan English nation and its language of manifold derivation, developed into their present world-wide importance. The ancient Britons were dispossessed of their islands by these invaders from the continent very much as the Ainu were dispossessed here of the Yamato. In this way it was that the land of the Britons became the Anglesland, or England. Almost contemporary with these invaders came the Christian missionaries, converting the Angles, and familiarising them with the Latin language in their Church services, and leaving, thereby, a lasting impress upon their speech. Yet later, came the Norman conquest of the British islands, the blending of the conquerors and the conquered, and an extensive appropriation of the Norman-French speech by the English. Centuries later, came the great Renaissance of Western Europe, the study of the classics of Greece and Rome, which left a rich deposit in English letters and language. And, during the last four hundred years, the people of Great Britain have been migrating out into all the world, as navigators, explorers, traders, colonists, and nation-builders, into America, into Africa, Asia, Australia, and into many of the islands of the Seven Seas, with a consequent international expansion of the use of their language, and its consequent enrichment from all the peoples with whom they have been brought into intercourse. So it has come to pass that, while there exists one great language that bears the local name, English, to distinguish it, that language itself belongs to no one race or nation, but is a body of speech of very diverse origin and development, which has become a depository for words taken from all parts of the world, growing more cosmopolitan constantly. There is no other language among the many in the world which is to-day so much a real international speech, either in its contents or its use, as that of the English speaking peoples.

Then, next, we should consider what there is in the peculiar construction, or constitution, of the English language that particularly fits it for international usage.

Think of the simplicity of its written forms. It uses only twenty-six letters; and these letters are, I think, simpler in their shapes and fewer in lines than those of any other alphabet. The Japanese *kata kana* are almost as simple in form, but there are many more of them to learn. This special excellence for the purpose of writing, is another mark of the inherent internationalism of English. The ancient complicated written English letters gave place, many centuries ago, to the present writing, which is not originally English but is an adaptation of the writing of Rome. The law of the survival of the fittest presided over the development of English script. The *Romaji* took control of English writing notwithstanding its foreign origin. Neither race nor nationality could prevent the Roman letters from supplanting the less convenient old English. This simple writing of English helps greatly in its use for international intercourse.

A similar history is to be told of the English numerals, which make written mathematical calculations so easy and rapid in that language. These numerals are not of English origin, but remotely from Hindoo, and directly from Arabian mathematics.

Note, next, that the English language, in the course of its growth, has become so straightforward and uncomplicated in its construction that it has been named "the language without a grammar." Its verbs, excepting a few old irregular ones, have a very limited and direct conjugation, carried through chiefly by auxiliary words, which are easily remembered. Its nouns have no artificial gender, and no real declension. Number is easily shown; and case is indicated by a few separate prepositions. The English sentences, normally made, go directly from subject to predicate. They need not be involved and indirect in any way except for supposed literary ornamentation. More directness, or lucidity, could

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not be given to human speech than are found in the normal English sentence.

Another marked excellence of the English language, when we consider it in international relations, is the ease with which it is vocalized, or pronounced; —of course I speak comparatively. There are very few gutturals preserved in it. It has no complicated nasal or dental tones. It requires no range of cadences for the conveyance of meanings, aside from simple emphasis, interrogative inflection, and exclamations of emotion. As compared with nearly all other languages it is of facile vocalization.

In fact, the English language is embarrassed by only one fault serious enough to be an obstacle to its being a wholly satisfactory means for international usage. Were that removed, we could speak of it as almost ideally fit for acceptance as the world-speech. That fault lies in its orthography,—in its ways of spelling words. There is no good reason, however, why this fault should long continue to burden the users of the language. Devoted conservatism gives way very slowly, but possibly in the near future enlightened need will bring the emancipation that will clear English speech of this incubus. However, the awkward and embarrassing spelling of many English words came naturally into use, because of the historic importation of many words from other languages, and the gradual changes in pronunciation caused by the intermingling of the various differing nationalities which in time composed the English people. English spelling is a legitimate composite formed during linguistic evolution. It is much simpler to-day, and more in accordance with law, than it was four hundred years ago; and the corrective process is steadily going onward. We may reasonably expect that the improvement will continue, the more and more English speech enters international usage.

But there are other very important reasons, — even more important than those arising from the inherent excellence of English speech—which give this language world-wide prestige. Preliminary to a statement of these reasons, however, we recall the following two historic achievements made for the language.

First, the English vocabulary is by far the most copious among all the world's tongues. There are, approximately, 600,000 words now accepted as parts of English speech; and in the new "Standard Dictionary" 425,000 are printed for use. Next to English, the most comprehensive collection is German, which, however, does not contain more than 300,000 words; Grimm's German Lexicon publishes but about 150,000. Littre's French Dictionary holds nearly 210,000 words; and in the lexicons of Russia, Spain and Italy we find from 120,000 to 140,000 each. The English language has received this enormous vocabulary from many internal sources, but chiefly through the world-encompassing commercial, social, and literary intercourse into which the English speaking peoples have grown during the past four centuries.

Then, the abundance, comprehensiveness, and richness which signalize existing English literature in the domains of history, industry and commerce, science, philosophy, art, and, in fact, in the whole range of human thought and action, has added greatly to its prestige. Not only is this enormous product the record of what the English speaking peoples themselves have thought and done, but it is even more, the storehouse of myriad translations of the works of thinkers and workers of all ages, of many races and of most nationalities. The person who understands English can find in English publications, reproductions of the best literature of mankind of all times and lands. Through this one language the student is in touch with the world of human thought. English literature is more nearly a complete encyclopedia than can be found among any other people.

And now, finally, we come to the reasons which are of predominant, if not of decisive, weight in connection with my subject. The course of human history has not only already made the English language the chief medium in modern international communication, but, unless

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this movement is radically changed in the near future, that language in all probability will be generally accepted as the source from which the coming world-speech will have its further growth. Indeed, the only condition that now seems possible for the prevention of this result is that which will bring about the international inferiority, or impotence, of the English speaking nations.

Recall the linguistic history of only the past one hundred years. In the year 1801 the languages of the peoples of Europe were spoken by about 162,000,000 of human beings. In that year only 20,000,000 persons spoke English. At the same time 31,000,000 spoke French, 30,000,000 German, 26,000,000 Spanish, 15,000,000 Italian, and 7,000,000 Portuguese. A hundred years later, in 1901, the European languages had become the speech of 447,000,000 persons. The speakers of English had increased from 20,000,000 to more than 130,000,000, an advance from 12 per cent to 30 per cent of the total number; while the French 31,000,000 had become only 52,000,000, a great fall in percentage; the German 30,000,000 rising to 84,000,000, just a fractional advance over its former percentage; the Spanish receiving 46,000,000 speakers, the Italian 34,000,000, the Portuguese 15,000,000 respectively, all, excepting the Portuguese, showing remarkable diminutions in the percentages marking them. Here, certainly, is a significant, even an astonishing, rearrangement, within the century, of the proportionate numbers of the persons speaking the languages of the nations of Europe,—the nations who have begun and carried further forward the Modern Internationalism. This is a stupendous fact whose meaning is full of momentous bearings.

Yet, even this remarkable rearrangement in leadership in the use of languages is not so decisive in its relation to our subject, as the changes which have taken place in the actual international intercourse of the world's peoples.

One of the most marvellous happenings in all human history is the spread throughout the earth, in modern times, of the English speaking peoples, and the influence, in international commerce and in the world's industries, of agencies which are under the direction of these peoples.

It is a commonplace fact to-day in most of the great commercial ports of the oceans, that the leading merchant houses there, and most of the ships that go there, are either English or are controlled by people who speak English. And we know that the immediate territorial possessions of the English speaking nations, from Great Britain through the Mediterranean Sea by way of India to Australia; and also from North America to the Philippines, by way of Panama, and Hawaii, practically engirdle the earth: bringing more than 500,000,000, or fully one third of the world's population, under the immediate influence of English speech. Besides, there are only remote and interior regions of all the continents where the present day traveller can not find his way by the use of only English.

In dealing with our subject, therefore, I am inclined to say that, regarding the possibilities of the English language for international usage, the course of history has almost put out of consideration the fact that this language bears a national, or a racial name. In the growth of Modern Internationalism it was inevitable that some leading, common medium of communication for it should be found. That advantage happened to fall to the language of Great Britain and North America. And, in the lead it now has, that language, to all seeming, must remain, and its following increase, until the time comes when the commercial eminence of Great Britain, America, Australia, South Africa, and the English islands of the seas shall give way to some other guidance. But before that time can come, in all likelihood, the English speech will have been made an integral part of ordinary international intercourse, not only in commerce and the industries, but also in the common language of science, art, and general social progress.

There is no indication as yet, however, that the commercial advantage of the English speaking nations is weak-

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ening; much less that it is imperiled. There is in fact, no evidence of any serious rivalry anywhere to the merchant marine which, in the one English people alone, the British, is fully one half larger than all the other merchant navies of the world taken together.

Looking at our theme in the most comprehensive way, I am led to say as we leave it: All the nations of the world are at last opened to one another for a growing reciprocal intercourse; around the earth we see everywhere increasing populations and an extending civilization that is constantly bringing the nations into closer touch; naturally, there are national competitions yet everywhere, and there are wars and rumors of wars; but, over all these rivalries and strifes, there is steadily spreading and receiving increasing recognition, the demands of a common humanity. All civilized peoples are coming consciously under the need for realizing a common enlightenment and progress. Of course, each separate nationality is living in accordance with its own individuality and is prospering in its own particular ways, but all are, at the same time, beginning to realize more and more the wants of their common humanity. The English language has gained the most comprehensive and the foremost place in these international relationships. The vantage has come to it in the natural process of human evolution.

In that leadership I think it will remain. And, at length, so I dare believe, this prestige of the English language together with its inherent and historic excellence, and its evident capacity for indefinite development, will, by general consent, make it the source from which will evolve the speech that will long endure as the international speech of mankind.

SIN AND THE WOMAN

(An Ivory Carving)

I have a mellow netsukê
Carved by an artist old,
A dragon grim fantastic,
A woman in his hold.

Her eyes are closed in anguish;
His mouth with greed gapes wide;
One helpless foot he presses
Against his senseless side.

An apple tight she clutches,
And in the other hand
She grasps a useless dagger,
As though his death she planned,

It is the same old story,—
A woman and a snake—
And all the pain she suffered
For one poor apple's sake.

—M. Kirby

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HOW THE JAPANESE UPPER CLASSES SPEND THE HOT SEASON

THE temperature of Japan during the months of July and August is sufficiently high to drive even the people of the country, no less than foreigners, to higher altitudes, and cooler places beside the sea. Of course from early days the gentry have had their beautiful gardens in elevated positions in city and town, and some of them their country or sea-side villas, but the custom of resorting to watering places and holiday resorts, as at present practised, is an importation since the beginning of the Meiji era. About the year 1876 Dr. Jun Matsumoto, Inspector-General of the Army Medical Service, pleaded for more sea-bathing as a healthful habit that all should cultivate in the hot season; and as many of the more wealthy and intelligent citizens began to take the advice of so great an authority, resorts began to become popular at various places along the coast. A hotel was built first at Oiso, and was so well patronized that hotels soon sprang up at other nicely situated spots on the sea, that were not too remote from centers of population. Soon the wealthier classes saw the advantage of having villas of their own at the various resorts, and between villas and hotels, the summer population of our high-class sea-side places now numbers upwards of 50,000. Among the more popular sea-bathing places are Honmoku, a little way from Yokohama; Dzushi in Sagami; Enoshima, Kamakura, Kugenuma, Odawara, Chigasaki, Oiso, Kozu, Okitsu, Numadzu, and Suzukawa. The wealthy classes of Kyoto, Osaka, and Kobe go, for the most part, to Hamadera, Suma, Maiko, Akashi, and Waka-no-ura in Kii.

How our upper classes put in the period of their sojourn at these summer places is a question of some interest, as Japanese ideas of how to enjoy time-off are not just like those of the holiday-seekers of Europe and America. Possibly the summer residents of Newport and Atlantic City would consider the manner in which a person of position in Japan spends a season at the seaside as somewhat tame, if not altogether lacking in exuberance and exhiliration. Japan, like other countries, has all kinds of people, a feature that applies to rich as well as poor; so that even all the people of high social position do not have similar tastes as to how a holiday should be spent. In this sketch we propose to confine our attentiou to the habits of the upper classes, although Japanese of every class try to get a day off when they can. Only our upper classes, however, can afford a season at the beach. The Four Hundred of Tokyo comprise a remarkable variety of tastes and degrees of intelligence; but for practical purposes they may be divided into those of refined and elevating tastes, and those whose idea of a good time is that of carnal and unintelligent pleasure. We trust it will be agreeable to our readers' ideas of precedence to consider the former class first.

As in most other aspects of character, a gentleman's ideals for a holiday are influenced a good deal by his domestic habits. The man of refined tastes usually considers his family in the matter of an outing. These people take with them their wives and children, with enough servants to make the time pleasant. If the servants are left at home the family stays at a hotel. A gentleman of this type rises at five or six in the morning; for the nights are short and and the cool air is conducive to early rising. After breakfast with

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ENOSHIMA

INUBO

WAKA-NO-URA

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SURF AT OISO

FISHING AT HAYAMA

BEACH AT ATAMI

HAYAMA : A WATERING PLACE

Bains Japonais. Japanische Badeorte.

the family, the husband may betake himself to various pastimes, as he will. Many men who have a taste for music, put in considerable holiday time in singing *utai*, such as are found in our old lyrical dramas, or *nogaku*. To show some appreciation of the *Yokyoku*, too, is regarded by men of culture as indicative of refined accomplishments. Not only so, but this sort of vocal exercise is regarded as beneficial to the health, stimulating the respiratory organs. Foreigners who have listened to this practising of the vocal organs in hotels and places, will be ready to admit that it must have been persisted in more for health than pleasure, and that the advantages were all on the side of the performer. Those who do not sing, play *Go*, or some other game regarded as high class. There are many of our upper classes who spend a good deal of their holiday time in reading, sometimes Japanese or Chinese classics, but not less often devotional literature such as the books of the Zen sect because the teachings of that sect are looked upon as simple and soothing. Some of our upper-class people have studied English or some other foreign language, and read a good deal of the standard and modern literature of the foreign country of their choice, but these form a small proportion of those sojourning at our summer resorts. The holiday-makers of the west will doubtless be surprised to hear that some of our people of eminence spend part of their summer leisure in practising *Zazen*, that is, sitting for a period in meditation. This is usually done under the direction of a Buddhist priest noted for skill in this art. To practise this one is required to sit in silence for a long period contemplating and meditating on some question propounded by the priest. This habit is popular more particularly among the more refined of our wealthy classes. The other day a Tokyo Marquis was asked how he intended to spend the hot season. His reply was that he intended to go to a famous temple which he named, spend a certain number of days there doing *Zazen* under a noted priest, and then finish the holiday on his country estate, where his ancestors had been *daimyo* for many centuries. *Zazen* being a popular custom with our wealthy frequenters of the seaside, it is only natural to find famous temples, well supported, at most of the resorts in Japan. At Kamakura is the Kenchoji, the Engakuji, and the Jochiji, where any one may be put through *Zazen* practice by complying with the usual requirements. With some of our summer visitors the forenoon is given up to sitting in view of some fine landscape and writing verses on it. Various indeed are the ways of putting in the forenoon; but it will be seen that on the whole the tendency is toward thoughtfulness and mental stimulation and recuperation.

Then comes the mid-day meal, when a pleasant hour is spent in jolly conversation with the children. Most people indulge in an afternoon *siesta*, the servants being ordered to wake them at four o'clock, when the whole family sallies forth to the beach and takes a dip in the sea. Not all can swim, but all can run and play or plunge in the surf. After this fun is over, they retire to their hotels or villas, where a freshwater bath is taken to wash off the salt left from the sea water. By this time the hour for dinner has arrived. As this is the most elaborate meal of the day, they not infrequently indulge in sakè and sing more songs in tones regarded by neighbors as anything but edifying. It is not to be wondered at that those fond of this sort of music are equally given to gramaphones; and these instruments of cacophany are often taken with them to the seaside. Others bring with them fire-works, which they take delight in seeing illuminate the night atmosphere, while resting after dinner. For the children various toys and playthings are brought along, as great interest is taken in seeing the children happy. Ping-pong and croquet, lawn tennis and baseball are now coming into vogue at Japanese summer places. In fair weather much pleasure is derived from going out fishing on the bay. This is especially so at such resorts as Suma and Maiko. As the summer resorts are usually in a picturesque situation, many

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visitors give time to climbing hills and having fine outlooks, or visiting the places of historic interest often in the vicinity.

As to the upper-class people who are really of the lower order, not so much need be said. Their ways of finding pleasure during the summer holiday are usually vulgar if not worse. These for the most part belong to the *nouveaux riches*. As they spend most of the year in the strife after money, they can not, perhaps, be expected to cultivate the more refined pastimes. If their tastes were altogether moral one could let criticism pass. To their villas and hotels they do not take their wives and families, as a rule. These they leave at home to endure the stress of heat and sultry atmosphere, while the gay lords sport themselves with strangers at various resorts along the coasts. Not to explore the nature of their companionship and conviviality further, one may remark that one of their most innocent pleasures is gambling with a sort of card game called *hanagaruta*, that is, flower-cards. The pack contains 48 in number. and is divided into 12 suits of 4 each. Each book is decorated with flowers representing the twelve months of the year; as for example, the pine tree for January, the plum blossom for February, the cherry blossom for March, the wisteria for April, the iris for May, for June the peony, for July the azalea, and so on, each month having its special flower. The cards are shuffled and dealt out as in the case of European cards, and from two to six take part in the game. They usually play for stakes, and sometimes put in the whole summer night in taking money from each other. It is not uncommon for this class of people to have their *geisha* take part in the game and even go out sea-bathing with them, much to the disgust of the better classes. With the remarkable increase in luxurious living that marks the present age in Japan, this type of person seems to prosper, and the influence on youth and society in general is not what we can be proud of. But Japan has all the temptations of other countries, and all the vices too, and it is not to be wondered at if evil has its victims if not devotees. The higher ideals seem not to concern them. The quick accumulation of money by hitherto irresponsible characters but plunges them into greater excesses. In the busy life of the metropolis or other centers of population they are not so conspicuous, being lost in the crowd or satiated in darkness; but when they are off time and free to show themselves as they really are, at our watering places, they appear in colours not altogether admirable. They have their little day and pass away, giving place to successors no better than themselves. Happily they do not represent the rank and file of our people. Fringes ravelled out, are they on the garments of our civilization, but the warp and woof are sound, and the general design on the tapestry of our great nation is clear and certain in outline, artistically and practically designed to be an ornament to mankind.

About the middle of September, when the great heat begins to let up a little, all return again to the city, and the bad and good alike once more become merged in the general multitude. Most of the schools open about the 10th of September; so the children have to be back in time for this. The business men leave their offices only for week-ends as a rule, and the smaller merchants, even though well off, do not spend much time at seaside places. The chief frequenters of the summer resorts, are, as has been indicated, people of means and leisure. Among these the automobile is, perhaps having a good effect, as it affords a pleasure more conducive to wholesome habits than some less active forms of recreation. Still, it is getting to be as true of some of us, as it is of certain people abroad, that an automobile now-a-days is not a sign that a man *has* money but that he *had* money.

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INTERNALLY GOLDEN

DURING the Yedo period Shinami, Shiba, was a noted pauper's quarter of the capital; and among the beggars that thickly populated the district was an old *ronin* of over 60, and his young daughter scarcely seventeen. They were, of course, not less miserably off than their neighbours.

One day, Chokichi, a scavenger, was making his rounds, when the old *ronin* hailed him. and said he had something to dispose of. In those days the refuse-gatherers also dealt in old tools and other utensils they could pick up for little or nothing. The aged *ronin* had once seen better days. Formerly he had been in the service of the Marquis Asano, *daimyo* of Aki, when the name of Takai Sadayo was known as an honourable retainer; but the slander of a rival had ruined him; and so he was obliged to seek refuge in Yedo, masterless. Little by little he had had to pawn all that had come down to him from his ancestors. One or two precious heirlooms remained; and now these, too, must go. So when the scavenger stood at the door, poor old Sadayo brought out the little bronze image of Buddha and asked what he would give for it.

A bargain was soon struck, and Chokichi passed on with his purchase, making further collections by the way, until he finally arrived at the mansion of the great Hosokawa, lord of Kumamoto, whose residence was at Shirokane, Shiba. Stopping at the *yashiki* on either side of the big gate at the entrance to the mansion, the scavenger was accosted by a man from one of the lattice windows. This man was one, Yoshida Shuichiro, a *samurai* who had just come to Tokyo with his wife, and had very little furniture in his rooms, his household effects not having yet arrived; and in order to relieve the inconvenience he supposed he might pick up one or two cheap articles from the scavenger. As he was a devout Buddhist his eye naturally fell on the bronze statue, and he decided to have it. Chokichi, pretending that he had paid high for it, asked 87 *sen*, which the *samurai* willingly handed out.

Evidently the last possessor of the idol had not been very devoted; for it was so dirty and dusty that Shuichiro thought it needed a bath, and plunged it into warm water. The water loosened the *dai*, or little wooden pedestal, and when it came off, its new owner noticed that the opening into the trunk of the statue was stuffed with paper. Pulling this out, there followed a bunch of other paper containing something hard. This proved to be nothing less than gold: fifteen golden coins, called *koban*, of the period of Keicho, and worth in the Tokogawa period, about 150 *ryo*, or some 1,500 *yen* of modern money.

The *samurai* reported his precious find to his wife, who remarked that probably some former owner of the statue was a very careful man, and thus saved up something to leave his children. At any rate Shuichiro and his wife were quite convinced that the man who sold the statue to the scavenger, was ignorant

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of its contents; so they decided that the original owner must be found and the money returned to him. They did not, of course, know anything of his whereabouts; but the *samurai* knew if he watched carefully, he might again see the scavenger making his rounds. Next day Shuichiro sat by the window, peering after every street-crier, until finally he saw the same old refuse-collector passing as on previous days. Chokichi was hailed again, and the address of the last owner of the statue was demanded of him. He not only gave the address, but consented to guide Shuichiro to the place in Shinami, Shiba.

As soon as he informed the poor inhabitants of the hovel that he was a *samurai* from the mansion of the lord of Kumamoto at Shirokane, he was ushered in with due respect; for old Takai Sadayo was a born gentleman.

"I understand you sold this statue to the scavenger a day or so ago, did you not?"

"Yes", acquiesced Sadayo, "you are quite right."

"Well," continued Shuichiro, "in overhauling the article, which I happened to buy from the scavenger, I found fifteen *koban* of gold; but of course I did not buy the gold when I purchased the statue; so, having found out that you were the original owner, I have brought you the money, which I now have the honour to hand you."

Sadayo looked somewhat dumb-founded for a moment. He did not take the money, while his guest sat there still proffering it. At last Sadayo protested and said:

"Really I cannot accept it. It is true I sold the statue in ignorance of its contents. But a bargain is a bargain; and if you bought the statue and paid for it, the money is rightly yours. Neither the idol nor the contents are any longer mine."

"I must say I cannot quite agree with you," interrupted the *samurai*. "I purchased the statue *only*, and not the gold within it; for, like yourself, I had no idea of its golden internals. As the statue came to you, as you say, from your ancestors, the cash originally belonged to them and now falls to you by right; so please take it, for I positively refuse to appropriate what so fairly is yours by inheritance and by right."

Sadayo protested that it would be contrary to the spirit of *bushido* for one *samurai* to treat another so; but Shuichiro was as positive in his refusal to take the money back with him. The dispute became so heated that Genbei, the owner of the house, heard the discussion and wanted to know what the noise was about.

"Indeed I am quite touched with your honesty in coming to return the gold," said Genbei to Shuichiro. "It is certainly a noble motive that makes a man give up money for which he gave nothing; and I think Mr. Takai ought to appreciate that motive sufficiently to consent to take the money returned to him."

At last Sadayo agreed to abide by the decision of Genbei, and took the gold coins. Filled with oversatisfaction at the success of his attempt at arbitration, Genbei now suggested to Sadayo that it was his duty to make a present to Shuichiro; and in compliance with so reasonable a proposal, old Sadayo took out a precious cup which his ancestors had used in the Cha-no-yu ceremonies of olden times. This he duly presented to Shuichiro, who, of course, was obliged to accept it.

When Yoshida Shuichiro got back he related the whole proceeding to his wife; and both of them admired the tea-cup immensely. The wife said that as it was a nice, big one, her husband must use it daily, and she would be content with the smaller common ones, as heretofore. One day Dr. Kimura Genjun, physician to Lord Hosokawa, called at the room of the *samurai* by the big gate, and the customary tea was laid before the guest. After finishing his big cup of the national beverage, the doctor remarked upon the beauty of the cup, and asked where Shiuchiro had come across so fine a specimen of the nation's old art. "O, it was a present to me the other day. I had no idea that it was anything so valuable," said the host.

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"And you did not bring it from Kumamoto with you, then," asked the doctor in astonishment.

"No, by no means," replied Shuichiro. "I got it from a friend here in Yedo."

"Well, I declare!" exclaimed the much surprised visitor. "Why, this cup is certainly the famous *korai-usugumo*, stolen from the castle of Osaka when it was stormed. As you probably know, the cup was brought from Korea by Hideyoshi after his great campaign there. Sen-no Rikyu, the famous master of Cha-no-yu, judged it to be the *korai-usugumo*. The peculiarity of it is that when hot water is poured into it, thin, inlaid work in the form of delicate-traced clouds, comes into view. It has long been supposed that in the seige of the castle this cup was lost or broken. But on examining it I am quite convinced that it is no other than the missing treasure. I am quite sure if you consent to part with it you can get from one to two thousand *ryo* for it any time.

Shuichiro was now in as bad a fix as ever. His conscience could not rest, so he dashed out of his house as soon as the guest had departed, and went to the hovel of the donor of the cup, where he already noticed improvements in the way of comfort on account of the 1,500 *ryo* he had left there on his last visit.

"Look here," said he, "this cup you gave me the other day, turns out to be the famous *korai-usugumo*, which was lost from the castle of Osaka. You consented to take the money which was really yours, and then you heap coals of fire on my head by giving me a present worth the money you accepted. This will never do. I must ask you to take back the present. A smaller one will do quite well, if you must give me one."

Then the dispute began all over again. And a duel was almost under way when Genbei again interfered. "Listen to me," said Genbei. "Mr. Takai consented to receive the money which you brought, Mr. Yoshida, even though he believed he had no right to it; and as a gentleman he gave you a present, which, as a gentleman you accepted. The gift turns out to be very valuable, and you feel it against your conscience to retain it; but it is no more against your conscience to keep it than it was against Mr. Takai's principles to accept the gold you returned. You are as much bound to accept the present, however valuable, as he was to accept the money. Now, don't you see that you two gentleman are square and can call quits? In any case it is not quite polite to return a present, you know!"

The two *samurai* were convinced by this logic and parted in good humour.

The doctor naturally told his master, Lord Hosokawa, about the cup and that it was in the possession of one of his own *samurai*, one Shuichiro Yoshida, lately from Kumamoto. When Shuichiro heard of his lord's interest in the cup, he at once made him a present of it. But Lord Hosokawa wanted to know from Shuichiro how he came to have the precious relic. And when he was told of the dispute between Yoshida and Takai, he asked that Sadayo be recommended to him as a retainer; and hearing that the latter had been one of the most expert retainers of the *daimyo* of Aki, Lord Hosokawa was all the more ready to enlist his services. So Takai and Yoshida served happily ever after together under the Lord of Kumamoto, each being allowed 300 *koku* a year.

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CURRENT JAPANESE THOUGHT

The Anglo-Japanese Alliance

At a farewell dinner just before setting out on his European tour, Prince Katsura made the following remarks in reference to the Anglo-Japanese Alliance:

"There are here and there a few men who seem to doubt the actual value of the Anglo-Japanese Alliance. I believe, however, that there is no room for such doubt. It should be remembered that the great aim of this Alliance is the preservation of the *status quo* in the Far East and the maintenance of peace and the open door policy. In view of that great aim, the Russo-Japanese *entente*, the incorporation of Chosen, and the security of defence on the Indian frontier, are but so many pathways leading thereto. Take the question of the Six-Power loan. The fact that Great Britain and Japan have not found that their somewhat conflicting interests in the least prevented them from working in harmony, must be attributed to the existence of the Alliance. The foundation of the Alliance is as secure today as ever before. I find not the least reason for doubting its value."

Translations from the *No* Drama

The *Kokumin Shimbun* has a highly appreciative notice of the excellent work done by Mr. G. V. Sansome of the British Embassy in rendering into English some of the most celebrated of the *No* dances of Japan. This is a labour from which the most ardent sinologue might justly shrink, for it involves work of a most recondite and puzzling character. The *Kokumin* thinks that no small measure of praise is due to Mr. Sansome for the patient scholarship he has brought to bear upon this enterprise.

East and West

The *Japan Times* remarks that the passage in the Hebrew Scripture—"As far as the East is from the West"—has for centuries been perverted into the notion that the two regions and their peoples are hopelessly sundered. Mr. Rudyard Kipling is largely responsible for popularizing and perpetuating the false view in his famous line "The East is East and the West is West and never the twain shall meet." But they have met before and shall meet again. It should always be remembered that the West came out of the bosom and heart of the East. That some of the ruling races and controlling peoples of the Occident were cradled in the Orient shows that it is not impossible nor hopeless that the future may see the reestablishment of ancient ties that once held the East and West closer in language, civilization, and traditions.

Ex-President of Harvard

Dr. C. W. Eliot, formerly president of Harvard University, during his brief visit to Japan received a cordial and enthusiastic reception from all classes. The celebrated educationist was feasted and feted daily by the learned societies and political associations of the Japanese capital, and before leaving, he was presented to His Majesty the Emperor. As Dr. Eliot is a member of the Carnegie Peace Foundation Committee, he had

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something to say to the Peace Movement, and gave an address on that subject at the convocation hall of the Chuo University. Not least warm of all the welcomes extended, was that of the Harvard Alumni Club of Tokyo.

The Arrest of Christians in Korea

The arrest and prosecution of a large number of Christians in Korea on charge of plotting the assassination of Count Terauchi the Governor General, is creating no small degree of interest in Japan as well as throughout the world. The Tokyo press prints long statements by the judicial authorities pointing to the guilt of the accused; and on the other hand the Japan Chronicle prints statements from witnesses and well informed persons to the effect that the charges are for the most part unfounded. The outcome of the trial will, therefore, be watched with more than ordinary circumspection.

Insurance in Japan

Insurance, says the "*Japan Mail*, seems to be the only enterprise that can be said to be in a really flourishing condition in Japan at present. There are now 32 firms, and they have written policies aggregating 750 million *yen*. The average value of the policies granted is 15 millions a month, so that by August next, the Japanese companies will have at least 800 million *yen* pledged in this enterprise. The amount of policies in which foreign companies are concerned is 80 million *yen*. Several new companies have applied for charters, and will certainly obtain official permission.

England and Japan

It is interesting to notice that in the face of a good deal of recent criticism in reference to the further utility of the Anglo-Japanese Alliance the leading representatives of Japanese thought both in the press and on the platform are emphatic in expressions of faith in the utility of the Alliance and the hope that it will long continue to mark the unchanging bond that binds together the two greatest island empires of the world. The *Jiji Shimpo* is especially strong in its outspoken stand for a strengethening of the Alliance, alleging its *raison d'être* to be greater to-day than ever. "It is all the more necessary" says the *Jiji* for Japan to have England as a friend, in that she is in a peculiar position with regard to race, religion, and civilization, and cannot tell at what moment prejudice may lead to trouble." The journal thinks there is no other nation with which Japan can so readily maintain an alliance, since Great Britain alone possesses the power, the common interest in the Far East, and the reliability of character combined with a peaceful policy, necessary to a great and worthy ally for Japan. The *Jiji* is convinced that most of Japan's political success has been due to the influence of her alliance with Great Britain, and she must depend a good deal upon it for her prospects in the future, especially in time of stress and danger.

Character and Education

In an address delivered to the students of the Keiōgijiku a few months ago, Mr. Eikichi Kamada, the President of the University, dwelt on the fact that the character forming influences in State schools to-day are very few and very ineffectual. "The authorities are on the horns of a dilemma. School teachers have lost faith in the old system of morals and there is nothing to take

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its place. The Confucian morality is practically dead. What killed it was the introduction of foreign literature, constitutional government, and Western law. Confucian morality is essentially a system of personal despotism. The master or the father possesses supreme authority whether he be good or bad. In case he is bad, the servant or son has no redress against him. This despotic form of government is something that modern Japanese will no longer stand. According to our traditional system of morals, persons in office must be obeyed whether they are good or bad. If the ruler is good, enormous benefits may come from his rule, but if he is bad, subjects have no redress of any kind. In modern Japan, law reigns supreme and men can appeal to just laws against the arbitrariness and caprice even of people high in office. Blind, unquestioning obedience is neither given by nor expected from anybody but soldiers. In our modern world the silly old Chinese system of morality can no longer he practised. But the trouble is that as yet we have no adequate substitute for the Confucian teaching. There is no denying that in pre-Meiji days it did contribute much to the formation of character, and the present lack of faith in it accounts for the fact that most of the young men produced by the present system of education are without many of the good moral qualities of the young men of the first decades of the present era or those of a still earlier period."

September Number

We beg to call the attention of our readers to the importance of the next number of the JAPAN MAGAZINE which is replete with forcible and timely articles by such well known authorities as Baron Goto, Mr. K. Uchida of the Formosan Government, President Yagiu of the Bank of Taiwan, and Dr. Matsumo of the Imperial University, with an excellent article on the "Japanese Mark Twain" by Mr. F. Yamazaki.

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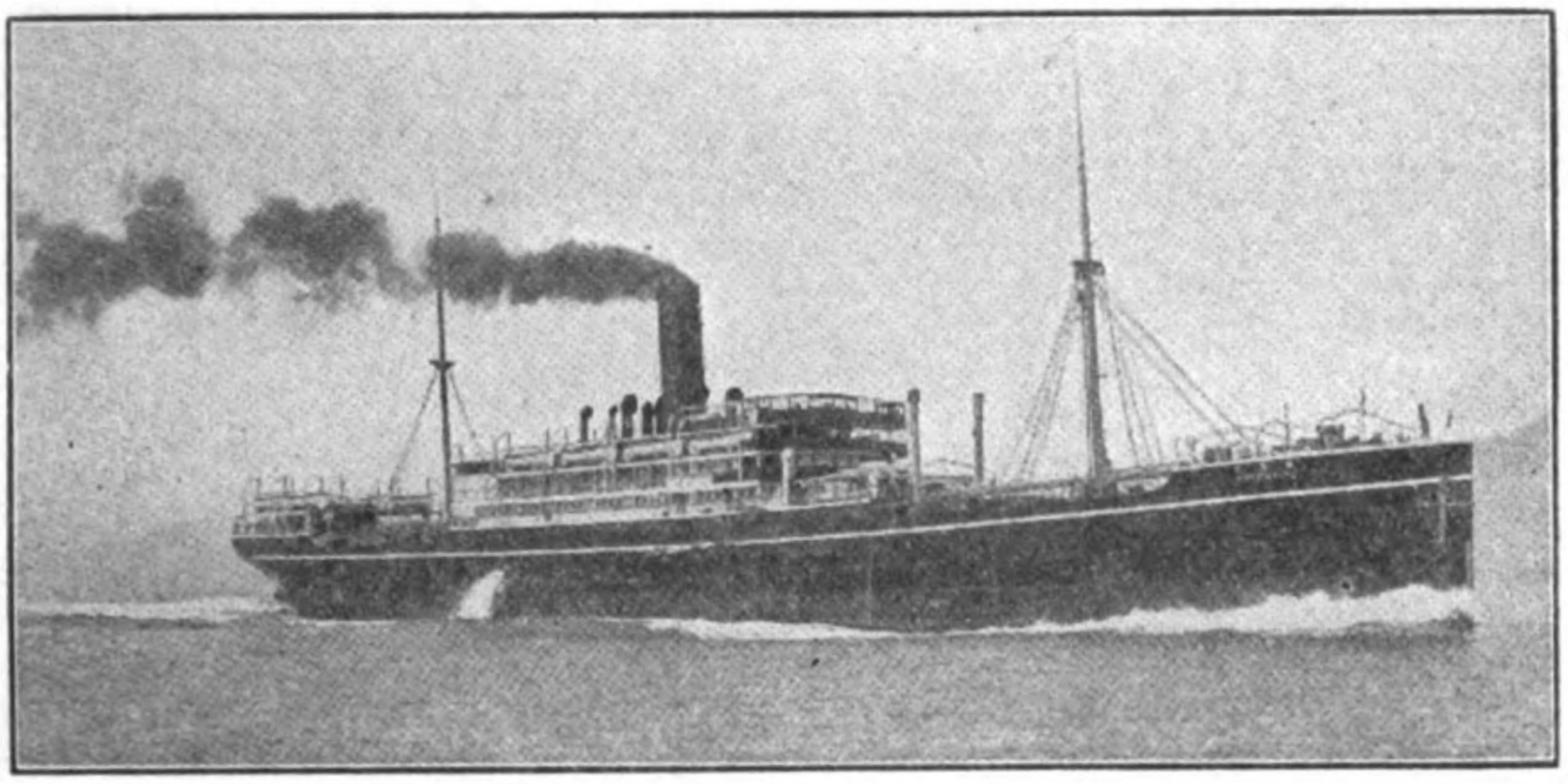

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